DIVINE CONSIDERATIONS

Treating

Of those things which are most profitable, most necessary, and most perfect in our Christian Profession.

By

JOHN VALDESSO.

1. COR. 2. 6.

Howbeit we speak wisdome amongst them that are perfect; yet not the wisdome of this world.

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~~321-1.4:80~~
447,8:28

Celius Secundus Curio
a ſervant of JESUS CHRIST, to all thoſe that are ſanctified by God the Father, and ſaved and called by Jeſus Chriſt our Lord,

The Mercy, the Peace, and the Love of God be multiplied unto you.

SEe here (Brethren) we make tender unto you, not of *Boccace his Hundred Novelties*, but of *The hundred and ten Conſiderations of Valdeſſo*; the great importance whereof I ſhall declare unto you. Many both Ancient and Modern have written of Chriſtian affairs, and of them ſome better then others; but who is he next the Apoſtles of our Lord and the Evangeliſts, that hath written more ſubſtantially and divinely then *John Valdeſſo*, would perhaps be hard to find. There be ſome that have left many great and laborious Books; but amongſt them there are alſo many of little importance, and are not much neceſſary to a Chriſtian life, being

fraught with unprofitable queſtions, and Philoſophicall diſputations, from whence hath ſprung a thouſand inconveniences in the Church of Chriſt. And to give a proof that I ſay the truth in this matter, I will ſet down ſome of theſe inconveniences, whereby judgement may eaſily be given of the reſt.

Firſt therefore, though they have written huge Books, yet they did not avoid many falſities, follies, and vanities: for as the wiſe man teſtifieth, *Many words cannot want much vanity.*

Next, theſe great Writers have drawn all the Scriptures to Queſtions and Diſputations, and made as it were an Academy thereof, raiſing ſuch doubts in every thing, as they have made the Doctrine of the Sonne of God and of his Apoſtles, and our moſt certain and infallible hope of eternall life, to become a matter altogether doubtfull. And this which I ſhall now adde, is not of leſſe importance then the other inconveniencies: and that is, that with their ample and infinite volumes, they have withdrawn and eſtranged men from the ſtudie of the truely holy Scriptures, and from the contemplation of ſimple verity, and inſtead of Chriſts diſciples have made them mens ſcholars: ſo that we are come to that paſſe, that more and greater credit is given to thoſe which are termed Doctours (as if ſo be Chriſt and his Apoſtles were not the true and eternall Doctours and Maſters of the Church)

Church) then to the ſimple doctrine of Chriſt himſelf.

This is the benefit and edification that the Church hath reaped from theſe huge Volumes, which our Lord and Saviour Jeſus Chriſt ſeeing, (the ſafety of his Church being more deare unto him then his own life) he hath ſtirred and raiſed up ſome, and opened their eyes, to the intent that they ſhould by little and little reduce his ſheep to the green and healthfull paſtures of holy Scripture, and to the pure, clear, and ſweet fountains of Gods word. And herein every one hath buſied himſelf according to his talent, that is, the gift which he hath received. But to me it ſeems, & I hope it will do ſo likewiſe to all that have a true reliſh of Chriſts Doctrine, that this our Authour in theſe divine Conſiderations, and ſome other writings of his, hath ſo well conſidered and propounded to all our conſiderations the duties of a Chriſtian man, that there are but a few, yea, very few that can go before him. He hath not indeed writ ſo huge a Volume, nor ſcribled ſo much paper: No, the Books which he hath written are little and few, but pure, clear, and truly Divine.

Many have written of the virtues, manners, and duties of a wiſe and good man, as *Ariſtotle*, *Panetius*, and *Cicero*; and amongſt Chriſtians, *Ambroſe*; and in our age *Thomas Veneterius*: but none of all theſe hath intreated

with ſuch ſublimity, nor made ſuch effectuall demonſtration, nor diſcourſed with ſuch ſweetneſſe, nor with ſuch majeſty, nor with ſuch authority, nor with ſuch grace, as our *Valdeſſo*.

This, this is that which truly deſerves to be entituled the book of Chriſtian duties, the book of Chriſtian demonſtrations, and of truly divine ſpeculations.

Herein is ſhewed the Originall, the Cauſe, the Progreſſe, and the End of every motion, of every action, of every event that is done under heaven, either by God, or the devil, or by the godly, or by the wicked man; and all this from clear, certain, and unqueſtionable Principles of holy Scripture, accompanied with ſo good and proper examples, and ſimilitudes, and compariſons, and diviſions, & definitions, that unleſſe we will be too too obſtinate, and out of common ſenſe, we muſt needs come to agreement touching that which a man ows unto God, to himſelf, and to his neighbour. And further, what the benefit of Chriſt is, and to whom it is profitable, what the infirmity, & what the power of Chriſt is, his abaſement and his exaltation, our own mortification, and our vivification, election and reprobation, and a thouſand other ſuch like good and profitable heads are here to be clearly learned, in ſuch manner, as growing practick in this book, you ſhall come to underſtand all things neceſſary to holy Scripture, better then by the great and many Commentaries of many others. Now

Now for this great and heavenly treasure we are all debtours to *Vergerius*, as the instrument of the Divine providence, in causing it to be printed for the view, and injoyment of every one. He coming from Italy, and leaving his feigned Bishoprick to come unto a true Apostleship, whereunto he was called by Christ, brought with him many excellent compositions; doing herein, as men use to do when their houses are on fire, or their City sacked, and ruined; every one endeavours to escape away with the best and most precious things that he hath: so our *Vergerius* esteeming nothing more dear then the glory of our Lord and Saviour Jesus Christ, brought away with him those things, which might best serve to the illustration and enlargement thereof. He abandoned therefore the earthly treasures, and brought away with him the heavenly and divine treasures, amongst which this is one of the best, and most rare that can be imagined. And knowing that good and excellent things become so much greater, better, and more praise-worthy, as they become more common; he left unto me these hundred and ten Considerations, that I should cause them to be put in print, which I have, as you see accordingly, performed with as much diligence as I have known, or been able to use.

These Considerations as many well know,

were

were first written by the Author in the Spanish language, but afterward by a certain pious and worthy person translated into Italian. Yet have they not been able altogether to quit those forms of speech which are proper to Spain. And besides there are some words, though not many, of the language of the Author. For *John Valdesso* was by Nation a Spaniard of noble kindred, of an honourable degree, and a resplendent Chevalier of the Emperour, but a much more honourable and resplendent Chevalier of Christ. True it is, he did not much follow the Court, after that Christ had revealed himself unto him, but abode in Italy, spending the greatest part of his life at Naples, where with the sweetnesse of his Doctrine, and sanctity of his life, he gained many Disciples unto Christ; and especially among the gentlemen, and Cavaliers, and some Ladies: he was very eminent, and most praise-worthy in all kind of praise. It seemed that he was appointed by God for a Teacher, and Pastour of noble and illustrious personages: Although he was of such benignitie, and charity, that he accounted himself debtour of his Talent to every mean and rude person, and became all things to all men, that he might gain all to Christ. And not this alone, but he gave light to some of the most famous Preachers of Italy, which I very well know, having conversed with them themselves.

He

He never had wife, but lived moſt continently, nor did he attend to ought elſe, aſmuch as he could, then unto true Mortification, in which death overtaking him, he became perfectly mortified, ſo to be perfectly quickned in the reſurrection of the juſt, and to enjoy our Lord Chriſt. He died in Naples about the yeare 1540. He hath left behind him alſo certain other good and pious Compoſitions, which as I hope ſhall by *Vergerius* his means be communicated unto you.

Go to then, Brethren and Siſters, in the love of God, and in the precious bloud of Chriſt Jeſus, take this Treaſure, and think withall, that the benefit lyes not in having, and poſſeſſing it, but in the uſe and fruit that is hence to be gathered. He hath made conſideration of theſe good things not to give nouriſhment to the imagination onely, but likewiſe to put in execution that which hath been conſidered and reſolved on. It is neceſſary indeed, that we ſhould have the knowledge, but it is neceſſary likewiſe to accompany the practice therewith, becauſe the commendation of every virtue and art conſiſteth in the practice, and in the performance of action agreeable to that vertue and art.

And you that waſte all your time idly in reading of *Boccace* his hundred Novelties, and the like, lay them awhile aſide, and read theſe

Con-

Considerations of *Valdesso*, which are indeed true Novelties. For in them is treated of that great, Divine, and joyfull, new and gladsome tydings of the Gospel of Jesus Christ, of the great Pardon for sinnes, of the Reconciliation made with God by the death of the Sonne of God. Here you shall find the true and holy Enamourments of God, and of Christ with mankind. Here you shall find the true Embraces, and the true kisses given by means of the holy Spirit. And last of all, you shall here find where the true delights and pleasures of those souls are, which are enamoured of God and of Christ, and disenamoured of the world.

And if happely the language seem not so spruce and dainty, as that of *Boccace*, call to mind that which great Paul the Apostle of Christ Jesus hath said, that the kingdome of God stands in the power of the Spirit, and not in excellency of speech. Howbeit to say truth, neither is this manner of speech to be slighted: For I verily find it exceeding proper, and good to expresse that which is intended; and that is the chief virtue of every Writer.

But I will here put an end to my discourse, that I may no longer deprive you of the sacred reading of these Divine Considerations, which you also reading, and that with diligence, and prayers to God for me and all others, shall take into

into due consideration: To the end, that we may come all to be enamoured of Christ, and incorporated in him, as he is incorporated in us; To whom be Honour and Glory everlasting!

From Basil, 1. May 1550.

The

A Table of the Divine Considerations.

1. HOw it is to be understood, that man was created after the Image and likenesse of God.

2. That mans happinesse consisteth in knowing God, and that we cannot know God except we first know Christ.

3. In what the Sonnes of God differ from the sonnes of Adam.

4. From whence the revengefull affection proceeds in men: and what effects the long sufferance hath, wherewith God deferreth the revenge of those injuries, which men do unto him.

5. The difficulty of entring into the kingdome of God; how it is to be entred, and in what it consists.

6. Two depravations of Man, the one Naturall, the other Acquisite.

7. It is Gods will that we should commit unto him the issue and successe of all our desires.

8. The Covenants which Jesus Christ our Lord made between God and man.

9. An excellent priviledge of piety.

10. In what regard the estate of a Christian that believes with difficulty, is better then of that Person which believes with ease.

11. In what manner Gods being just, doth redound to the profit of them, that by revelation believe in Christ.

12. How the reason of our inward man serves us to that which the eyes of our outward man do.

13. A comparison which sheweth in what the benefit which mankind hath received from God by Jesus Christ, doth consist.

14. Amongst

14. *Amongst the things which Christian Piety obligeth us to believe, what that is which is believed with greatest difficulty.*

15. *How Christians ought to govern themselves in their tribulations, afflictions and troubles.*

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18. *In what things that person who desires to ancor and to persevere in the kingdome of God, ought to be exercised; and what a man brings of his own thereunto.*

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21. *The difference of sinnes and sinners: The obligations of Piety: The signes of Piety and Impiety.*

22. *For what reason God sometime gives a godly man a Child, and soon after takes him away.*

23. *How we are disenamoured of the world, and enamoured of God.*

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27. *That by Mortification a man maintains himself in his Christian resolution; and by reducing of his mind to God he maintains himself in the certainty of Gods providence.*

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30. That

30. *That God in communicating ſpirituall things unto us, dealeth as in giving us the fruits of the earth.*

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40. *Two wills in God, the one Mediate, the other Immediate.*

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42. *In what ſort a pious perſon ought to govern himſelf in the ſtate of inward proſperity, and adverſity.*

43. *How a pious perſon may aſſure himſelf to have obtained Piety and Juſtification, by the Spirit, and not by humane wiſdome.*

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45. *Whence the fear of death proceeds in pious perſons,*

and that it is a ſigne of Predeſtination for a man to content himſelf that there ſhould be another life.

46. That they who walk through the Chriſtian path without the inward light of the holy Spirit, are like unto them that walk in the night without the light of the Sunne. 133

47. Foure ſignes to know them by, who pretend piety and the ſpirit, not having either the one or the other.

48. That he who prayes, and works, and underſtands, doth then pray, work, and underſtand as he ought, when he is inſpired to pray, to work, and to underſtand.

49. Whence it proceeds that humane wiſdome will not attribute all things to God: and in what manner they ought to be attributed to him. 167.

50. In what the depravation of man doth conſiſt, and in what his reparation doth conſiſt. In what Chriſtian perfection doth conſiſt.

51. In what manner God makes himſelf to be felt, and in what manner God makes himſelf to be ſeen.

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53. In what manner the men of the world attending unto honour, are leſſe vicious, then attending unto conſcience.

54. That prayer and conſideration are two Rockt or Interpreters, very ſure ones to underſtand holy Scripture, and how a man ought to ſerve himſelf of them.

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59. That in the motions to pray, the ſpirit doth certifie a man that he ſhall obtain that which he demands.

60. Whence

60. *Whence it proceeds that the superstitious are severe, and the true Christians are mercifull and pitifull.*

61. *In what manner a pious person governs himself in those thing that befall him.*

62. *That humane wisdome hath no more jurisdiction in the judgement of their works, who are the sonnes of God, then in the judgement of the proper works of God.* 2. 17

63. *By seven consumities is shewed that the holy Scripture is like a candle in a darke place, and that the holy spirit is like the Sunne.* 2. 25

64. *In what manner Jesus Christ our Lord will be followed and imitated.*

65. *How that is to be understood which S. Paul saith, that Christ reigneth, and shall reigne, untill the resurrection of the full being made, he deliver his kingdome to his eternall father.*

66. *In what manner the malignant spirit is more impetuous then the holy spirit.*

67. *That in the regenerate onely by the holy Spirit, there being experience of the things of God, there is also certification of them.*

68. *That the desire of knowledge is imperfection in a man, contrary to the judgement of humane wisdome.*

69. *That a man ought alwayes to acknowledge himself incredulous, and defective in faith: and that there is so much faith in a man, as there is knowledge of God and Christ.* 2. 39.

70. *In what those three gifts of God, Faith, Hope, and Charity do consist: and in what their eminency amongst other gifts doth consist: and the eminency of Charity amongst the three gifts.*

71. *Upon the most holy prayer of our Saviour.* 2. 47.

72. *That man pretending that part of the image of God which did not appertain unto him, lost that part which did appertain to him.*

73. *That the union between God and man is made by love: that love grows from knowledge: what knowledge, love, and union are.*

74. That it betides to pious persons in spirituall things, as it befalls in outward things to him, who having been blind begins to see.

75. How it is understood, that God communicates unto us his Divine treasures by Christ: how God reignes by Christ: and how Christ is the head of the Church.

76. What Scandall is, and in what manner Christian persons ought to govern themselves in the case of Scandall.

77. Two contrarieties, between them that live according to the flesh, and them that live according to the Spirit.

78. Two griefs, one according to the world, and the other according to God: And two weaknesses, one according to the flesh, and the other according to the Spirit.

79. How perrilous the errours be which men commit, pretending piety.

80. What Gods intent is, demanding of men that which of themselves alone they cannot give him: And why he gives them not at once all that he will give them.

81. Two weaknesses in our Lord Christ, and in his members; and two powers in him and them.

82. In what properly consisteth that agony which Jesus Christ our Lord felt in his passion and in his death.

83. Five considerations in the resurrection of Christ.

84. That onely the incorporation in Christ is that which mortifies.

85. Foure wayes by which a Christian knows God by means of Christ.

86. To know the inward motions when they are of the holy spirit, when of the Malignant spirit, and when of a mans own spirit.

87. That all the creatures were spoiled in mans depravation, and that they shall be restored in mans reparation.

88. What the cause may be, that God commanded man that he should not eat of the Tree of the knowledge of good and evil.

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90. In

90. *In what the Chriſtian perfection, the Duty, and Decorum doth conſiſt.*

91. *That only the ſonnes of God have certain ſatisfaction in every thing.*

92. *In what manner mortification is the proper ſigne by which we know our ſelves the ſonnes of God.*

93. *That that ſuffering is moſt Chriſtian, and moſt acceptable to God, in which he that ſuffers, finds leaſt of his own will.*

94. *Three ſorts of conſcience: one by the Law naturall, and the other by the written Law: and the other by the Goſpel.*

95. *That men are incapable of the divine Generation of the ſonnes of God, and of the ſpirituall Regeneration of the ſonnes of God.*

96. *That then a man knows himſelf a pilgrim in this world, when becauſe God loves him, the world perſecutes him.*

97. *whether Juſtification be a fruit of piety, or whether piety be a fruit of Juſtification.*

98. *How that is to be underſtood which the holy Scripture ſaith, attributing condemnation ſometimes to unbelievers, and ſometimes to evil works; and ſalvation ſometimes to Faith, ſometimes to good works.*

99. *Whence it proceeds that men believe not that all our ſinnes were puniſhed in Chriſt, or they believe it with difficulty.*

100. *That the fruits which in Chriſtians in the beginning of their Incorporation in Chriſt, ſeem to be of the ſpirit, are of the fleſh.*

101. *Whence it comes that the wicked cannot believe; that the ſuperſtitious believe with eaſe; and that the godly believe with difficulty.*

102. *That Chriſtian faith hath neceſſity to be confirmed by experience: Of what kind the experience is, and how it is obtained.*

103. *Againſt the imagination, with which our Chriſtian faith is troubled.*

104. *That*

104. That Baptisme through the Faith of the Gospel is efficacious even in children, who dye before they come to the age to be able to approve their being baptized.

105. Three principles whence the ignorances arise, with which men erre against God.

106. That that which the Scripture calls the knowledge of Good and Evil, the wise men of the world have called, and do call naturall light prudence and humane reason.

107. In what manner from a man not knowing himself, nor God, there is caused in him an impossibility in accepting the grace of the Gospel.

108. In what manner the evil of Adams disobedience appertains to us all: and the good of Christs obedience reacheth unto us all.

109. The knowledge which a Christian ought to have of Christ, and of them who are the Members of Christ.

110. That the principall gifts are not understood, untill they be possessid.

M^r

Mr. George Herbert to Mr. Ferrar the Translatour of this Book.

MY dear and deserving Brother, your Valdesso I now return with many thanks, and some notes, in which perhaps you will discover some care, which I forbare not in the midst of my griefs; First for your sake, because I would do nothing negligently that you commit unto me; Secondly for the Authors sake, whom I conceive to have been a true servant of God; and to such, and all that is theirs, I owe diligence; Thirdly for the Churches sake, to whom by Printing it, I would have you consecrate it. You owe the Church a debt, and God hath put this into your hands, (as he sent the fish with money to Saint Peter,) to discharge it: happily also with this, (as his thoughts are fruitfull) intending the honour of his servant the Authour, who being obscured in his own countrey, he would have to flourish in this land of light, and region of the Gospel, among his chosen. It is true, there are some things which I like not in him, as my fragments will expresse, when you read them; nevertheless I wish you by all means to publish it,

it, for these three eminent things observable therein: First, that God in the midst of Popery should open the eyes of one to understand and expresse so clearly, and excellently the intent of the Gospel in the acceptation of Christs righteousnesse (as he sheweth through all his Considerations,) a thing strangely buried, and darkned by the Adversaries, and their great stumbling block. Secondly, the great honour and reverence, which he every where bears towards our dear Master and Lord, concluding every Consideration almost with his holy Name, and setting his merit forth so piously, for which I do so love him, that were there nothing else, I would Print it, that with it the honour of my Lord might be published. Thirdly, the many pious rules of ordering our life, about mortification, and observation of Gods Kingdome within us, and the working thereof, of which he was a very diligent observer. These three things are very eminent in the Authour, and overweigh the defects (as I conceive) towards the publishing thereof.

From his Parsonage of *Bemmerton* near *Salisbury*. Sept. 29. 1632.

Divine Conſiderations.

CONSIDERATION I.

How it is to be underſtood, that man was created after the Image and Likeneſſe of God.

I Have many times endeavoured to underſtand in what properly that *Image* and *Likeneſſe* of God doth conſiſt, in the which the holy Scripture ſaith, Gen. 1. 27. Man was created: and whileſt I have endeavoured to underſtand this by reading, I have not profited at all; for reading drew me now to one opinion, and by and by to another, untill at laſt endeavouring to do it by conſideration, it ſeemed to me that I underſtood, or at leaſt that I began to underſtand it. The ſame God which hath given me that which I have attained, ſhall (I am aſſured) give me that which I yet want.

The *Image* and *Likeneſſe* of God, as I underſtand, conſiſteth in his proper eſſence, wherein he is impaſſible, and immortal; yea alſo, good, mercifull, juſt, faithfull, and true. With theſe Qualities, and with theſe perfections, I underſtand that God created man in earthly Paradiſe, where, before he became diſobedient to God, he was impaſſible, and immortal; yea, alſo he

was good, mercifull, just, faithfull, and true.

This *Image* and *Likenesse* of God, the first man lost by his disobedience to God, and so he became passible and mortall; yea also wicked, cruell, impious, unfaithfull, and a lyar.

Having understood this by consideration, I come to compare it with the doctrine of holy Scripture, and I find it agreeable with that which Saint *Paul* saith, Ephes. 4. 22, 23. and Colos. 3. 9, 10. (where he speaketh of putting off the old man, and putting on the new,) and by this I am confirmed in my consideration.

Moreover I consider that this *Image* of God was in the person of our Saviour Christ; in his soul before his death, being good, mercifull, just, faithfull, and true; and in his body after his resurrection, being altogether impassible and immortall.

Finally I understand, that they, who being called and drawn by God unto the grace of the Gospel, make the righteousnesse of Christ to become their own, and are incorporated in Christ, do in this present life recover, in some measure, that part of the *Image* of God, which appertains to the soul; and in the life everlasting, they recover that part also which appertains to the body. And by this means we shall all come, through Christ, to be like unto God, as Christ is; every one in his owndegree, Christ as the Head, and we as the Members.

And

And verily it shall be a marvellous happinesse, to see goodnesse, mercifulnesse, justice, faithfulnesse, and truth in men; and to see them also impassible, and immortall, to see them much like to Christ, and to see them much like to God; and to see, that together with this happinesse of men, the glory of God encreaseth, and the glory of the sonne of God encreaseth; by whose means we shall all acknowledge that we have obtained our happinesse, acknowledging for our Head the self same Jesus Christ our Lord.

CONSID. II.

That mans happinesse consisteth in knowing God, and that we cannot know God except we first know Christ.

MAny men have desired and laboured much to understand in what a mans happinesse doth properly consist; and having endeavoured this, as men, by humane wisdome, have all of them erred in their imaginations, as they likewise erre almost in all other things, which they endeavour to know by humane wisdome onely.

This matter, which I say, so many have with much labour desired to understand, Jesus Christ our Lord teacheth us in one word, saying, *This is eternall life, that they may know thee the onely true God, and whom thou hast sent, Jesus Christ*, John 17. 3. As if he should have said,

herein consisteth mens happinesse, *That they should know God and Christ.*

But how ever Christ teach it, none understand it, but they that leave to be men, that is, they which leave the image of Adam, and take the image of Christ: for these onely know Christ, and in Christ, and through Christ, they know God.

Men, whilst they remain still men, come indeed to a certain kind of knowledge of God, by the reading of holy Scripture, and by the contemplation of the creatures, but they find not *happinesse* in this knowledge. For in truth *happinesse* doth not consist therein. But it consists onely in that *knowledge of God*, which they get that leave to be men, and know God, as they are incorporated in Christ, first knowing Christ. And, as I understand, the reading of holy Scripture, and the contemplation of the creatures, serve to encrease and augment in them that knowledge of God, in which happinesse and eternall life are found.

That knowledge of God, which they get who know him by the creatures, as I understand, is like to that knowledge, which an ill Painter gets of a most perfect Painter, by seeing the things which he hath depainted. And that knowledge of God, which they get who know him by the holy Scriptures, as I understand, is like to that knowledge which an ignorant

rant and unlearned man gets of a famous learned man, by reading the things which he hath written. And that knowledge of God, which they get who know Christ, and are incorporated in Christ, as I understand, is like to that knowledge which I have of the King, by having seen his image, and by having had very particular information of all his usages, by the relation of persons, who are very inward with the King.

Having understood this, I understand in what the happinesse of man doth consist, and I find my self to be happy; and I understand much better then I did before, the great obligation that men have to God, and to the Sonne of God Jesus Christ our Lord.

CONSID. III.

In what the Sonnes of God differ from the Sonnes of Adam.

SAint Paul saith, *They which are led by the spirit of God, they are the sonnes of God,* Rom. 8. 14.

And certainly so it is, that he that is the Son of God suffers himself to be ruled and governed of God; and he who suffers himself to be ruled and governed of God, is the Sonne of God. And on the contrary, they who rule and govern themselves by humane wisdome, which Saint Paul calls the wisdom of this world, 1. Cor. 1. 20.

they are the sonnes of Adam: and the sonnes of Adam rule and govern themselves by humane wisdome, neither knowing, nor feeling any other regiment, or government: I understand this regiment, and government, as well touching that which belongs to the body, as touching that which belongs to the soul.

The sonnes of Adam ruling and governing themselves by their own humane wisdome, have certain Rules and Medicines to maintain and keep themselves healthfull, and they have others to regain health when they are sick or infirm; as Herbs and Roots, and many other things, that serve to this effect. But the difficulty is, to know at what time and season to make use of these things, which is almost impossible.

The same sonnes of Adam have for the maintaining and keeping their souls in purity and simplicity, the *Law of God*, and the *Doctrine of Christ and his Apostles*. But the difficulty is, to know how to understand this Law, and this Doctrine, and how to apply and make use of it, which I hold to be more impossible. And in case that both the one and the other were possible, I should peradventure say, that as if they knew how to make use of the creatures, they might maintain themselves in bodily health and strength; so likewise if they knew how to make use of the holy Scriptures, they might maintain their souls in ghostly and spiri-

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tuall health. But holding both theſe for impoſſible, I conclude, that it is not poſſible for a ſonne of Adam to maintain the health either of his ſoul, or of his body.

The ſonnes of God endeavouring daily to mortifie their humane wiſdome, and not to order nor govern themſelves by it, though they make uſe of the common food and medicines which the ſonnes of Adam do; yet they wholly renounce the vertue and power of the creature, depending and truſting onely upon the love and goodneſſe of the Creator, who is their Father and Phyſician, and by whom they are immediately governed and maintained in bodily health; if not as much as they themſelves would, at leaſt as much as is ſufficient, and may ſerve for their ſouls good, which is the principall thing.

It is true, God ſuffereth them to fall into infirmities and ſickneſſes, ſometimes to mortifie them, ſometimes to try them, and ſometimes that they may know him for their Father and Lord: he oft-times healing them without uſing the medicines, which the ſonnes of Adam uſe.

So alſo in the purity and holineſſe (which is the health) of the ſoul, the ſonnes of God growing daily in grace, and perfecting themſelves in holineſſe, as they of Samaria, John 4. 42. ſaid unto the woman, *Now we believe, not becauſe of thy ſaying, for we have heard him our ſelves,*

ſo they ſay of the holy Scriptures, now we live and grow in ſpirituall ſtrength, not by the letter or outward relation of the Scriptures, but by the inward teaching and anointing of the heavenly ſpirit of truth, this is that which ruleth and governeth us in the wayes of holineſſe and righteouſneſſe. And ſo long as he abideth in us, and we in him, we need no other guide, becauſe we are hereby led unto God our father in heaven.

And as it is poſſible that a man may be the ſonne of God, and ſuffer himſelf to be ruled, and governed of God: ſo is it poſſible, that a ſonne of God may keep and maintain himſelf in bodily and ſpirituall health.

The ſonnes of God do make uſe of phyſick for the health of their bodies, and of the holy Scripture for the health of their ſouls; but this they do, without putting confidence in them, for all their truſt and confidence is in God onely.

They make uſe likewiſe, to preſerve the health of their bodies, of the obſervation of times, and places; as they make uſe of ſome rules to preſerve the health of their ſoules. This they do rather to conform themſelves outwardly with the ſonnes of Adam, then becauſe they feel themſelves to ſtand in need of ſuch obſervations: foraſmuch as they being governed by God alone, obſerve the will of God, and wholly depend on it.

Theſe

Theſe truths they underſtand that prove them, others find in them many intricacies: *For the naturall man perceives not the things that are of the ſpirit of God*, 1. Cor. 2. 14. alwayes he blames them, and condemns them.

That I may be the better underſtood, I put this example: There are two men would paſſe a great river by wading; there comes to them one that is experienced in the river, and ſaith unto them in this manner; If you will paſſe over of your ſelves alone, you are to enter here, and when you are entred, you are to govern your ſelves thus, and thus: But if ſo be you will that I ſhould lead you over, come after me and fear not.

Of theſe two men, one confident in his own wiſdome, upon that which hath been told him, puts himſelf alone into the water: by him I mean *the ſonnes of Adam*. The other having confidence in him that is experienced in the river, goes after him: by him I underſtand *the ſonnes of God*.

And as I hold that the preſumption and errour of the ſonnes of Adam, is much greater folly then that of him, who when he might paſſe the river with a guide and ſafely, puts himſelf to the hazard to paſſe it alone; ſo I hold that the prudence and diſcretion of the ſonnes of God, that ſuffer themſelves to be ruled and governed by the ſpirit of Chriſt, is much greater then

then that of that man, that chooseth rather to passe the river with a guide, then alone.

And it is to be understood, that in as much as we are *incorporated in Jesus Christ our Lord, in so much are we the sonnes of God.*

CONSID. IV.

From whence the revengefull affection proceeds in men: And what effects the long sufferance hath, wherewith God deferreth the revenge of those injuries which men do unto him.

PUtting on one side all the offences that from the beginning of the world untill this present day have been done by men one towards another; and setting on the other side onely those, which one man in one day onely doth to God, it seems to me that those done against God, are beyond all comparison more in number, and greater in weight, then those done against men.

Considering further the revengefull affections in men so extreme, that there are very few injured who being able to revenge themselves, do not take revenge: And considering in God, that he being able with one beck utterly to confound all those that offend him, he doth not, but rather tolerates them, yea, and gives unto them of his good things; I have set my self to examine, whence this *revengefull affection* in men proceeds, and what effects the Patience of God doth work. And I find, that the *revengefull*

full affection in men proceeds from the depravation of the firſt man; for I am aſſured that if humane nature had not been depraved, men would have been moſt eſtranged from all revenge. For the firſt man being created after the image and likeneſſe of God, it is a manifeſt thing he was created with an affection eſtranged from revenge, as we know God is. This for that which belongs to men. From the *patience* with which God ſuffers the injuries which are ordinarily done him, I conſider, that all theſe effects proceed worthy (according to my judgement) of great conſideration.

The firſt is, that many of the injurers and impious, become ſervants and pious, which would not come to paſſe, if they were taken away in their injuring.

The ſecond, that if God ſhould ſuddenly conſume the wicked, in a ſhort ſpace all the wicked that are in the world would be taken away; and there being no wicked, the pious would not have the means to exerciſe their piety, the which is neceſſary ſhould be exerciſed, to the intent that being purified, it may ſhine out to the glory of God.

The third is, that pious men conſidering how God is eſtranged from revenge, and remembring themſelves that that which belongs to them in this preſent life, is to recover the image of God, with which the firſt man was created,

they

they should reduce their minds to leave all affection of wrath and revenge; saying, when they are tempted to revenge, these and other like words, *My intent is to recover the image and likeness of God, with which the first man was created. This was altogether estranged from revenge, forasmuch as God being able to revenge himself, doth not revenge himself: and therefore it belongs not to me to revenge my self, but to do that which my God doth, to whom I endeavour to make my self like.*

These three effects I find redound to the gain of the pious: And I find other two which redound to the damage of the impious.

The first of which is, that by how much they live the longer, by so much the more do they offend, and do injuries: And thus they treasure up unto themselves wrath and eternall condemnation, Rom. 2.5.

The second is, that with the unquietnesse and trouble which they suffer in their consciences, they begin to feel in this life that which they are to suffer in the other; and thereupon they desire to die, supposing to be free from this their punishment, and on the other side, they would not die, fearing lest their punishment should be augmented unto them. In so much, that through the patience wherewith God suffers and deferres the revenge of the injuries which men do unto him, I find three benefits

nefits to the godly, and two damages to the wicked. Whereupon it seems to me, that even as the good redounds to the damage of the wicked; so also that which seems evil, redounds to the profit of the pious, that do hold and embrace that piety, which is obtained by faith in Jesus Christ our Lord.

I will here adde three things, the first, that God commanding me that I should pardon them that do me injury, it is the self same as if he commanded me that I should be like unto him, and that I should do as he doth. Secondly, that the affection of revenge proceeds from a base mind, and that the inclination to pardon proceeds from a generous. Thirdly, that a Christian man seeing that he can with greater ease pardon an injury, then revenge it, he knows that God requires that, which is very easie for him to do, and that which is more convenient for him, and more profitable to him. And by this means I know how great the love is which God bears unto men, for whom he hath executed the rigour of his justice upon his onely begotten Sonne Jesus Christ our Lord.

CONSID. V.

The difficulty of entring into the kingdome of God; how it is to be entred, and in what it consists.

NAturally man trusteth not to another man, but for that which he cannot do of himself; nor

nor doth he put confidence in God, except for that which he knows and sees that he is not able to obtain by means of any creature: so great is the impiety of mans mind. And hence it proceeds, that he who hath greater help of the creatures, doth bring himself with the greater difficulty to have confidence in God.

That this is true, we see that amongst sick people, they onely are brought to submit to the will of God, that have not the means to pay Physicians, nor procure physick; and they who although they have means, are in such extremity, that they have no hope at all in Physician or physick.

From whence I consider the perverseness of man, and also the goodness of God, in as much as he doth help and favour them who when they can do no otherwise, commit themselves to his divine will: And in our necessities, he doth not so much regard how pious, or how impious we be, as he doth the truth of his own promise, to help and relieve us whensoever we call upon him and trust in him.

That this is true, we have the proof every houre, not onely in our sickness, but also in all other things that befall men in this present life.

This which we see by experience in outward things, we may also see in inward, forasmuch as a man is never brought to trust and rely upon God for his justification, resurrection, and eter-

eternall life, untill he see and know that this cannot be obtained by means of the creatures.

Now considering that as well for outward, as for inward things the rich man hath the means, according to his own opinion, to be able to serve himself with the creatures, without referring and resigning himself to the will of God, that he should do with him according as it seems good to him; I know the cause why Christ saith, that *a rich man enters with difficulty into the kingdome of Heaven*, that is, comes to resigne himself unto the will of God, and to suffer himself to be ruled and governed by God, renouncing the regiment and government of humane wisdome, and renouncing the help of the creatures.

Whereupon I gather, that he whom God will set in his kingdome, whether he be rich, or whether he be poor, first he opens his eyes, that he may see his own utter disability, and the impossibility that all creatures have to be able to give him that which he pretends to, and would have.

And I consider, that the difference that is between the pious and the wicked, when they recommend themselves to God, consisteth in this, that the wicked recommendeth himself to God, because he can do no otherwise, and the pious recommendeth himself to God, even when he might help and serve himself with the creatures,

and

and this as well in outward things, as also in inward. And I suppose that a man may come to know when he trusteth in God for inward things, by that which he shall find in himself touching his trusting in God for outward.

They which are in the *kingdome of God* after this manner which I have spoken of, are the *poore in spirit*, which Christ commends. And such an one did David feel himself, when he called himself *poore and needy*. And they, as I understand, have in part obtained that which is demanded, when we say, *Thy kingdome come:* Gods good spirit being come into their hearts, which teacheth them to depend upon God for all things, both of this life and of the life to come.

And considering the felicity that doth consist in the being and persevering in this kingdome, I understand the cause why Saint John began his preaching from this saying, Matth. 3. 2. *The kingdome of God is at hand:* and why our Lord Christ so began his preaching: and why he sent the Apostles to preach and perswade men to enter into this kingdome, Matth. 4. 17.

Whence I gather, that the beginning and end of Christian preaching, ought to be to preach the *kingdome of God*, and to perswade and urge men that they should enter thereinto, renouncing the kingdome of the world, and all that appertains thereunto.

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The man that hath entred into, and doth perſevere in this kingdome, I conſider that he is planted in God, as a tree is planted in the earth: And as the tree maintains it ſelf, and produceth flowers and fruits by the virtue which the earth communicates unto it; ſo he alſo that continueth in the kingdome of God, maintains himſelf, and produceth flowers and fruits by the ſpirit of God which governeth and ruleth him. And he that is ſuch, is the ſonne of God, is juſt, and ſhall be glorious, and have everlaſting life: for he is conformable to Jeſus Chriſt the Sonne of God. And he that is ſuch an one, doth (as it were for vantage) enjoy of the things of this preſent life, little or much, according to Gods good will, and to the ſetting forth of Gods glory.

Between that which they that are without this kingdome of God, know and underſtand of it, by that which they reade and heare; and that which they who are in it underſtand and know of this kingdome, by that which they feel and prove in themſelves, I know a much greater difference, then between that which they know and underſtand of the regiment and government of a moſt perfect king, by that which they read and heare, being themſelves out of the ſame; and that which they know and underſtand of it, by that which they ſee and prove, being themſelves under the ſame.

I will adde this, which in my judgement is to the purpoſe, that according as the qualities of the herbs that are in the ſame medow are different, ſo they do diverſly participate of the virtue of the earth, ſome more ſome leſſe, and ſome in one manner, and ſome in another: Even ſo as the conſtitutions of them who are in the kingdome of God are different, ſo doth God diverſly communicate unto them of his ſpirit, to one more, to another leſſe; to one after one manner, and to another after another; and all are in the ſame kingdome, and all participate of the ſame ſpirit, even as all the herbs in the ſame medow do participate of the ſame virtue of the earth. And as the herbs, if they had ſenſe, would affirm that what hath been ſaid of them is true; ſo alſo they that appertain to the kingdome of God becauſe they have the ſpirit, do affirm that which is ſaid of them to be true, acknowledging it altogether from the favour of God, by Jeſus Chriſt our Lord.

CONSID. VI.

Two depravations of Man, the one Naturall, the other Acquiſite.

IN every man not quickned by the holy ſpirit, I conſider two depravations, one *Naturall*, the other *Acquiſite*. The Naturall I underſtand to be expreſſed in that of Job, *Who can bring a clean thing out of an unclean?* not one; and

and in that of David, *I was conceived in iniquities*; and in that of S. Paul, *We were by nature the children of wrath*: and likewise in all those places of holy Scripture, in which this humane nature of ours is condemned. The Acquisite I understand in that, *All flesh had corrupted his wayes*; and in that of S. Pauls, *I was alive once without the Law*; and generally in all those places of Scripture where the malignity of our flesh is spoken of. From the naturall proceeds the acquisite, and by the acquisite the naturall is inflamed.

Of these two Depravations I understand that the naturall cannot be repaired but by grace, and that they onely are free from it, who enter into the kingdome of God by faith, and come to be the sonnes of God by the holy spirit which abideth in them; In such sort, that in them, who knowing Christ by Revelation, and accepting the covenant which he made between God and man, believe, and because they believe are baptized; the naturall depravation is repaired, and they remain onely with that which is acquisite; from which they go on freeing themselves by little and little, the spirit of God helping them therein. And whilest they go on freeing themselves of it, that wherein they offend is not put to their account of sin, because they be incorporated in Christ Jesus: for S. Paul saith, *There is no condemnation to them that are in Christ Jesus.*

The Depravation acquisite with the inflammation of the naturall, I understand, that as it was got by habit, so it may be lost by habit: and to this serve the Laws and Precepts which humane wisdome hath found out; in such manner, that a man may of himself free himself from the acquisite depravation, and from the inflammation of the naturall, as we read that many did free themselves, (such as were Socrates and Plato, who by their own wisdome and industry freed themselves from the slavery of many sensuall appetites and passions, which their corrupt nature and evil company had led them into;) but he shall never be able to free himself by himself from the naturall depravation: for from this, as I have said, The grace of our Lord Jesus Christ onely doth free us.

CONSID. VII.

It is Gods will that we should commit unto him the issue and successe of all our desires.

IN effect it is true, that we understand many things by experience, which we should not understand by knowledge; as this, I having oftentimes determined to do many things, the one more pious, holy, and Christian then another, and having seen, for the most part, the issue and effect to be quite contrary to what I determined; and on the contrary, observing that some other pious and Christian things were done by me,

me, without my predetermination or forecaſt; I ſtood as it were confounded in my ſelf, not underſtanding in what this ſecret did conſiſt.

I did not wonder, that in things which I determined as a man, the contrary ſhould come to paſſe of that which I would; but I did wonder, that in the things which I determined as a Chriſtian, the ſame ſhould befall me. And finding my ſelf in this confuſion, it came to paſſe that I read that reſolution of S. Peter, *Though I ſhould die with thee, yet will I not deny thee.* And conſidering that although the reſolution was pious, holy, and Chriſtian, the contrary of that which he reſolved, befell him; I underſtand that my determinations had not their iſſue and effect according to my deſire, becauſe I did not well conſider mine own utter diſability to perform any holy and good work.

So that I underſtood by experience, that although God puniſhed my inconſiderateneſſe, in not ſuffering that to come to paſſe which I intended; yet on the other ſide he ſatisfied my generall deſire of doing good, by ſuffering that to come to paſſe, which I did not procure, nor hope, nor pretend unto. Whence I have gathered, *That the will of God is, that I ſhould depend on him in ſuch manner, that I ſhould determine or propound nothing, without holding him before mine eyes, ſhewing unto him my good will, and referring unto him the iſſue and*

ſucceſſe of my deſires and endeavours. And that as well in things which appertain to the outward and corporall living, as in thoſe things that appertain to the inward and ſpirituall living.

This will of God doth ſo much reſtrain me, that although I know that this which I have ſaid, is that which he requires; yet I dare not determine, ſaying, I will do it accordingly, becauſe I know mine own diſability; but this I do, I continue conſtant in my deſire to conform my ſelf alwayes with this will of God, and to referre to him the iſſue and effect of all my good deſires; and I aſſure my ſelf that God in his mercy ſhall favour me in this good deſigne of mine. And in this manner I ought to govern my ſelf in all things.

For example, I ſhall find in my ſoul a fervent deſire to have confidence in God in all things, I will offer up this deſire to God, and humbly commend to him the iſſue and effect thereof. In this manner I deſire to govern my ſelf in Charity, in Hope, in Mortification, in Chriſtian ſimplicity, and in all other things which may make me like unto Chriſt, and like unto God, and in all thoſe things that may redound to the corporall and ſpirituall profit of my neighbours.

In this manner I wiſh every Chriſtian to govern himſelf, or (to ſpeak better) to ſuffer himſelf

ſelf to be governed of God; aſſuring him that God will not onely fulfill his deſires, but content him with many other things, which though he neither thinks on them, hopes for them, nor deſires them, ſhall be effected by him to the glory of God, and to his own edification, and his neighbours. This God ſhall do through Jeſus Chriſt our Lord.

For confirmation of theſe things which have been ſaid, I conſider that a man *naturally determines onely of thoſe things which he ſuppoſeth to be in his own power to do, or not to do:* In as much as no man determines to cauſe that it ſhould rain, or be fair weather. Whence I gather, that our determinations ſhall never want arrogancy and preſumption, if we ſhall think that to be in our power, which is no more in our power then to cauſe rain, or to make fair weather. Wherefore we ought not to determine, but *to deſire, and to referre to God the iſſue of that which we deſire.*

Together with this I conſider to the ſame purpoſe, that in our Chriſtian determinations we ought alwayes to conſider, whether that which we determine, be acceptable to God or no: for it is a ſigne of great ignorance to determine to do a thing for the honour of God, which thing we are not certain is acceptable to God. And ſo I reſolve my ſelf, that our determinations ſhall then be good and diſcreet, when

they shall be conformable to that which God requires of us, and answerable to our ability; for it is a foolish thing to promise that which is not in the power of him that promiseth to perform. And this being true, it is well said, that we must offer up all our desires to God, and hold for certain, that he will favour us in them for Jesus Christ our Lord.

CONSID. VIII.

The Covenants which Jesus Christ our Lord made between God, and Man.

ALL of us in acknowledgement of that being which we have from God, are born with obligation to love God, to depend upon him, and to suffer our selves to be ruled and governed by him. But this love and duty of ours is not performed by reason of our naturall corruption and evil inclination, which draws us to the clean contrary. This *obligation* we may call the *law of nature*; and we may say that to discover this obligation of ours, and this depravation, the law came, which God by means of Moses gave unto the people of the Jews. This evil inclination is so powerfull in the minds of men, that how much soever they labour in it, they never attain to the full performance of this their obligation.

God knowing this, sent his onely begotten Sonne into the world, being made man, and was

was pleaſed, that upon him ſhould be executed his juſtice for that which all men had failed, and were to fail, touching the obligation with which we are born. In ſuch manner, that this is the *covenant* between God, and man, *That they ſhould believe, and hold, that that juſtice, which was executed upon Chriſt the Sonne of God, doth free, and make them exempt from the puniſhment which they ſhould deſerve for that wherein they fail, in regard of the obligation with which they are born; and that God makes them juſt, holds them for adopted Sons, and as ſuch ruleth and governeth them, in this preſent life, and afterwards raiſeth them up, and ſhall give them eternall life.*

Humane wiſdome is not capable to admit this *covenant*. Firſt, becauſe ſeeing Chriſt to be a man as others are, it cannot be brought to underſtand that he is the Sonne of God. Then, becauſe it ſees not upon what to ground the truth of this covenant ſo as to believe it, and hold it for certain, and to rely upon it: for hereunto is neceſſary a proper and particular Revelation or inſpiration from God, which muſt throw down to the ground all the diſcourſes of humane wiſdome, in ſuch manner, that holding it for certain and firm, that Chriſt is the Sonne of God, and that the juſtice which was executed upon him, doth make us exempt from that wherein we fail touching our *obligation*, we

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are hereby aſſured that God doth juſtifie us, according to the *covenant* which he hath made with us, and being juſtified we are incorporated in Chriſt, and planted in him; in ſuch manner, that as an herb is ſuſtained by virtue of the earth where it grows, or is planted; ſo we are ſuſtained by the virtue of Chriſt in whom we are planted, becauſe we perſevere in the *covenant*.

Upon this *Covenant* two other *Covenants* depend, the one is, that *we believe that Chriſt roſe glorious, and that the belief of this doth incorporate us in the reſurrection of Chriſt, to the intent that we ſhould riſe as he aroſe, and that God ſhould do unto us that which he did unto Chriſt.* Humane wiſdome finds not wherein to ground the reſurrection, it believes it not; but the man that hath accepted the *firſt Covenant*, doth eaſily accept this *ſecond*. The other *Covenant* is, *that we believe that Chriſt liveth an everlaſting life in a ſoveraign degree with God, and that the beliefe of this gives us eternall life, God doing unto us that which he did, and doth with Chriſt.*

Humane wiſdome finds not wherein to ground the hope of this eternall life: but the man who hath by revelation accepted the *firſt Covenant*, and by the firſt hath accepted the *ſecond*, doth eaſily accept this *third*, ſo that we being aſſured that Chriſt is the ſonne of God,

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we do by faith accept the *covenant of justification*, which doth incorporate us into the death of Christ; and we do accept the *covenant of the resurrection of Christ*, which doth incorporate us into the resurrection; and we do accept the *covenant of eternall life*, which doth incorporate us into that eternall life, which Christ liveth. We believe foure things, and God doth foure things for us. We believe, *That Christ is the sonne of God, That he dyed, That he rose, And that he lives.* And God make us his sonnes, he justifieth us, he raiseth us up, and he gives us eternall life.

Of the two first we have enjoyment in this present life, and these make us that we love God, that we depend upon him, according to the obligation wherewith we were born, having overcome a great part of our evil inclination.

Of the other two we shall have enjoyment in that other life. Now we experimenting here in this life, in these two first things, the truth that is *in the Covenant*, which Christ made between God and us, we assure our selves of the truth which is in the two last; which we shall experiment when it shall please the divine Majesty: In the mean space let us endeavour to stand and persevere in the *Covenant*, and *Covenants*, which Jesus Christ our Lord hath made with us.

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CONSID. IX.

An excellent priviledge of piety.

ALL the good works whereunto we apply our ſelves in this preſent life, do appertain either to the Being a Man, or to the being godly and pious.

The Being of a Man draweth us to have compaſſion one towards another, to help one another, and that, in all thoſe things that appertain to the commodities of this life.

Piety draws us to have confidence in God, to love him, to depend upon him; it draws us to have confidence in Chriſt, to love him, and to preach him; it draws us to mortification of the affections and appetites, that are after the fleſh, and it draws us to the deſpiſing of all that which the world doth prize, as honours, ſtates, and riches. Now there may be a man altogether eſtranged from *piety*, who will not onely exerciſe himſelf in all thoſe things, to which the being of a man doth draw him; but alſo in thoſe things that are proper to *piety*, enforcing himſelf alſo to do thoſe things, and he ſhall do ſome of them: And there may be another altogether pious, who ſhall not onely exerciſe himſelf in thoſe things, which are properly belonging to piety, but alſo in thoſe things which are proper to the Being of a man, applying himſelf unto them, when they offer them-

themſelves unto him. And as the ſtranger to piety exerciſing himſelf in thoſe things, which are properly of piety doth not exerciſe himſelf in piety, but in the being of a man, (for his principall intent is his own proper intereſt, which is proper to the being of a man,) ſo on the other ſide, the perſon, that is altogether pious, exerciſing himſelf in thoſe things, which are proper to the Being of a man, exerciſeth himſelf in piety, becauſe his principall intent is the glory of God, which is proper to piety. And it comes to paſſe, that one eſtranged from piety, ſhall preach Chriſt, and ſhall not exerciſe himſelf in piety, becauſe his principall intent will be his own glory and intereſt: and on the contrary it comes to paſſe, that a pious perſon will do good to one that is without piety, and he ſhall be exerciſed in piety, becauſe his principall intent is the glory of God: And although he was not moved to that thing with Chriſtian charity, but with humane mercifulneſſe, nevertheleſſe he exerciſed himſelf in piety.

Whereupon I gather, that the greateſt of all others are thoſe *priviledges*, which they enjoy which have piety, which is obtained by the holy ſpirit, which is communicated to the faithfull by Jeſus Chriſt our Lord.

I will adde this, that as he who is eſtranged from piety, is as it were deprived of the know-

knowledge of the difference of works which is here set down; so also is he deprived of the knowledge that he doth never exercise himself in piety. And that he, who is pious, doth excellently well understand, when he exerciseth himself in those things which are proper to a man, and when he exerciseth himself in those things which are properly of piety; and this he doth most easily, by his due care and remembrance of the works that he hath done, and the grounds whereupon he did them. It is true that these *priviledges of piety* are in effect Books, which Isaiah saith, *God hath prepared for them that love him*, that is, for them that should come to know, and to love him, being justified by faith in Jesus Christ our Lord.

CONSID. X.

In what regard the estate of a Christian that believes with difficulty, is better then of that Person which believes with ease.

AMongst them which have the name of Christians, I do consider two sorts of men, the one *extremely facil* to believe in matters of Religion all that is told them; and the other *extremely hard*. And as I understand it, the *facility* of the one grows from superstition, and from little consideration; and the *difficulty* of the other in believing, grows from too much consideration.

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The first on no cause call humane wisdome into counsell; and the second call it in all things: and so with difficulty they are brought to believe that which humane wisdome doth not approve.

The first, amongst some true things which they believe, believe many false; and it comes to passe that they give much more credit to the many false, then to the few true: The second, do not believe the false, and doubt of the true.

Considering further, I find that the first by the spirit of God, when it is communicated unto them, are certified of those true things which they believe, by which certification they go by little, and little, freeing themselves from deceit in false things, and so they leave them.

Moreover I find, that the second, by the same spirit of God, when it is communicated unto them, are certified in the true things, by which certification they fortifie themselves in believing the true things, and in not believing the false things, in such manner, that the holy holy spirit entring into two persons, one very *easie to believe*, and the other *very difficult*, it puts them in that estate, that the one combates with his own self, labouring to drive out of his mind those falsities, to which with much *facility* he had been perswaded; and the other combates with himself, labouring to certifie himself

ſelf in thoſe true things, which he hath not been able to believe by the relation of men. Both theſe perſons labour, but I hold for better the eſtate of the perſon, that is hard to believe, then of him that is eaſie, and that for three cauſes principally.

The *firſt*, becauſe it is more eaſie to believe the truth, whereunto the holy ſpirit helps, and many other things help, then to unbelieve a lie, which ſuperſtition and many other things hinder from.

The *ſecond*, becauſe the perſon who is eaſie to believe, may with eaſe be deceived; and he that is hard, ſuffers himſelf hardly to be deceived.

And the *third*, becauſe the perſon that is eaſie to believe continueth a long time in errour, as they did in the primitive Church, that were converted from Judaiſme to Chriſtian Religion: And he that is hard, remains free from all falſe opinion, in as much as he onely believes that which the holy ſpirit teacheth him.

Whereupon I reſolve my ſelf, that without any compariſon that eſtate is better, in which the ſpirit of God puts the perſon *hard to believe*, when it begins to inſtruct him, then that eſtate in which it puts him who is *eaſie to believe*.

Together with this, I reſolve my ſelf, that

that that which is believed without the instruction of the spirit of God, alwayes consisteth more in opinion, then in faith, and is alwayes mingled with false and fained things.

Whereupon it may be understood, that when a person equally gives credit to all things that are said unto him, he is without the spirit of God; he believes by relation, humane perswasion, and by opinion, and not by revelation, nor inspiration.

And it being true, that the blessednesse of a Christian man doth not consist in believing, but in believing by * revelation, and not by relation; it is concluded that that is not Christian faith which is by relation, but onely that which is by revelation is the Christian faith, and that which makes us blessed, and that which brings with it Charity, and Hope, and that which purifies the heart, and is that which in every thing is pleasing unto God: In this faith God make us rich by Jesus Christ our Lord.

* He often useth this manner of speech, *believing by Revelation*, whereby I understand he meaneth onely the effectuall operation or illumination of the holy spirit, testifying, and applying the revealed truth of the *Gospel*; and not any private enthusiasmes or revelations: as if he should say; a generall apprehension, or assent to the promises of the Gospel by hearsay, or relation from others, is not that which filleth the heart with joy and peace in believing; but the spirits bearing witnesse with our spirit revealing and applying the generall promises to every one in particular, with such sincerity and efficacy, that it makes him godly, righteous, and sober all his life long; this I call *believing by Revelation, and not by relation.*

CONSID. XI.

In what manner Gods being juſt, doth redound to the profit of them, that by revelation believe in Chriſt.

ALL the Perfections which the holy Scripture attributeth to God, ſeem even according to humane wiſdome, to redound to the benefit of man, except it be one, which ſeems to redound to his damage: foraſmuch as it is beneficiall to a man, that God ſhould be omnipotent, liberall, wiſe, faithfull, bountifull, mercifull, and pitifull; but it ſeems not beneficiall to him, that he ſhould be *juſt*. For God being *juſt*, and man unjuſt, he finds not how to be able to ſave himſelf in Gods judgement.

The goodneſſe of God is ſo great, that being willing that this perfection of his, which ſeems to us to redound to the damage of man, ſhould no leſſe redound to his benefit, then all the other; he did determine to execute upon his own Sonne all the rigour of that Juſtice, which he ought to have executed upon all men for all their impieties and ſins, to the intent that men holding this truth for certain, that God hath executed the rigour of his juſtice on his own Sonne, may know that it is as beneficiall to them, that God is *juſt*, as that he is mercifull; it being certain, that adminiſtring *Juſtice* he cannot fail to ſave them, they having accepted

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for their own, that *Juſtice* which was executed on his own Sonne.

Whereby I underſtand and aſſure my ſelf, that God revealed unto the Saints of the old Teſtament, That his juſtice ought to be executed upon his own Son Jeſus Chriſt our Lord, and therefore they might certainly hold, that it was no leſſe favourable for them, that God ſhould be juſt, then mercifull; together with all the other perfections, that are attributed unto God.

Furthermore I underſtand, that thoſe men which are not aſſured by revelation, that God hath executed on Chriſt the rigour of his *Juſtice*, do alwayes fear the judgement of God, and it is grievous unto them that *Juſtice* is in God; for they do not find how to be able to ſatisfie it.

From this fear ſuperſtitions grow, ſcruples grow, and ceremonies grow: From all which we are free, that are come by revelation unto the knowledge of Chriſt, being certain that God being juſt, he will not twice puniſh.

Let us believe the Goſpel, which doth certifie us, that we were puniſhed in Chriſt; and in this let us aſſure our ſelves, knowing that God is *Juſt*, and that we have been already puniſhed on the Croſſe in Jeſus Chriſt our Lord.

CONSID. XII.

How the reason of our inward man serves us to that, which the eyes of our outward man do.

HAving often said, that to be and persevere in the kingdome of God, it is needfull for a man to mortifie in all things and altogether his reason, and his humane prudence; it is doubted, this being true, to what purpose God put *reason* in a man, since he will not have him to serve himself therewith whilest he abides in his kingdome. To this it seems to me that I may answer resolutely, that God put *reason* in the *inner man*, to that end for which he put the *eyes* in the *outward man*. For as much as the *outward eyes* are able to see the Sun, not of themselves, but with the self same Sun, and likewise all those things which the Sun discovereth: so the *reason* which is in the *inward man*, is able to know God, not of it self, but with the self same God, and likewise all those things which God manifesteth.

The first man priding himself of his *reason*, would know God without God, as if one would see the Sun without the Sun; and he deprived himself of the knowledge of God, and was left to the government of his own reason. And he and all they that have imitated him, procuring to know God with their own *reason*, or by their own understanding of the Scriptures,

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and by contemplation of the creatures, are more rash then they who being unwilling to see the Sun with the Sun, should endeavour to see it with the light of candles.

Now this being true, we may understand that God hath put *reason* in man, to the end that with it he might know God, but with God, and not by his own discourses.

It is meet that God should require of man that he mortifie his own *reason*, in as much as it presumes to know God, and the things of God by it self alone, without the spirit of God; if so be he desire to know God, and to abide in the kingdome of God in such manner as he ought.

Of this mortification we have already at other times spoken, and said that it is that which Jesus Christ our Lord discovereth unto us.

CONSID. XIII.

A comparison which sheweth in what the benefit which mankind hath received from God by Jesus Christ, doth consist.

A Certain great Kings Vassals rebelled against him, for their rebellion he condemned them to death, deprived them of their goods, drove them out of his kingdome; being condemned, deprived, and driven out, they set themselves to serve other kings, strangers, and enemies to their naturall King.

Things ſtanding thus for ſome ſpace of time, the King that was benigne toward his vaſſalls, deſiring to reduce unto his kingdome thoſe that went wandring, and baniſhed, firſt of all he executed the rigour of his juſtice upon his onely Sonne, and afterward he ſent to make publick proclamation throughout the whole world, in the which he declared, that his juſtice was already ſatisfied, and that he generally pardoned all thoſe that had rebelled againſt him, exhorting them to return unto his kingdome, and promiſing unto them entire reſtitution of that which they had loſt.

They which were culpable in the rebellion heard this proclamation, of which ſome pretending that they had not run thereinto, would not accept the pardon; it ſeeming unto them that accepting it they ſhould make themſelves to have been rebels: Others, although they knew themſelves rebels, would not give credit to the proclamation, it ſeeming to them too ſtrange a thing, that the King ſhould pardon them, becauſe his Sonne had been obedient to him. Likewiſe ſome others, although they knew themſelves rebels, although they held the proclamation for certain, although they took copies of it, and they themſelves publiſhed it, notwithſtanding all this, they dared not to return unto the kingdome, but rather by all wayes & means poſſible to them, they beſtirred themſelves

ſelves to obtain pardon of the King with ſervices, gifts, and preſents; by no means willing to enjoy the Kings liberality, or the obedience of the Kings Son: And ſo not coming to the kingdome, their eſtates were not reſtored unto them, and ſo neither theſe nor thoſe other enjoyed the generall pardon; in ſuch ſort that as much as belonged to them, it was no more then if it had never been made. There were ſome others, who knowing themſelves rebels, and giving entire credit to the proclamation, having confidence in the Kings word, accepted the pardon generall, and came unto the kingdome, ſubmitting themſelves in all things, and altogether unto the regiment of their own King. And although at the beginning they doubted ſomewhat of the pardon, and ſo much the more, as they ſaw that their eſtates were not preſently reſtored unto them; notwithſtanding, they reſolving not to depart from the kingdome, and ſeeing that the King uſed them well, and that by little and little, he went on reſtoring unto them that which they had loſt by their rebellion; they likewiſe went on, certifying themſelves to have obtained the pardon, and found themſelves moſt contented in having come to ſerve their own King, and to abide under his regiment and government.

And becauſe they had proved the evil of rebellion, and of baniſhment, they did deprive

and dispoyl themselves of all friendship, and of all intelligences with men, and of all their own proper designes, which according to their opinions might make them another time rebels. In this they employed and exercised themselves; whereupon by little and little they gained so much credit with the King, that not onely he restored unto them all that which they had lost by their rebellion, but he gave them many great gifts, and he used them in that manner, as if so be they had never been rebels.

This is the *Comparison:* and although it be of it self clear, I will not cease to declare it a little better, and say, That the first man being in the kingdome of God, created to the *image* and *likenesse* of God, rebelled against God, for which rebellion he was deprived of this *image* and *likenesse* of God, he was driven out of the kingdome of God, and he was condemned unto death; and in this banishment all mankind abode, serving the devil a long while.

God willing of his infinite mercy to remedy this evil, first of all executed the rigour of his justice upon his Son Jesus Christ our Lord; and afterward sent to preach throughout all the world, how that now his justice was satisfied, and how that he had now pardoned all them that were rebels, and that they might at their pleasures return unto the kingdome, out of which they were driven, and that he would restore unto

to them his own image and likeneſſe, which they had loſt. This Proclamation hath been heard throughout the whole world. And of mankind ſome holding themſelves Saints and juſt, have imagined that the pardon belongs not to them; it ſeeming to them, that where there is no errour there needs no pardon; and ſo they have let it paſſe. Others, although they hold themſelves for rebels, yet truſt not to the pardon, it ſeeming to them a thing too too ſtrange, that God ſhould pardon them and receive them into his kingdome, and reſtore unto them that which they had loſt by rebellion, for anothers juſtice and obedience.

There are others, who albeit they know themſelves rebels, and although they hold the pardon for certain, and embrace the Goſpel, and read it, and preach it; yet for all this they cannot bring themſelves to enter into the kingdome of God, becauſe they have more confidence in themſelves then in God; and ſo they will rather ſtay under the government of their humane prudence, then come unto the kingdome of God. Theſe think they ought to gain the pardon of their rebellion with their induſtry, and diligence, and with their merits. And becauſe as well they as thoſe others, come not to the kingdome of God, they feel not the benefit thereof, nor enjoy the liberality of God, nor the obedience of Chriſt. And unto this eſtate they are brought

brought through their own arrogancy and presumption, and so by this means continue alwaies in their rebellion. There are others who know themselves rebels to God, and do give entire faith and credit unto the pardon generall, which is preached unto them on Gods behalf in the Gospel, and so instantly without further bethinking accepting the pardon, they come unto the kingdome of God, renouncing the kingdome of the world, and the government of humane prudence. And albeit these at first may seem to make some kind of doubt, doubt of the pardon, doubt of the government and regiment of God; yet in as much as they depart not from the kingdome, they go on certifying themselves both in the one and the other of these matters; and so much the more, as they feel that God proceeds in restoring unto them that image and likenesse of God, which the first man lost by his rebellion, with all those other priviledges which were lost by the same rebellion.

And because the principall punishment of the rebellion was death, albeit he do not deliver them from temporall death, for they die as well as others; yet he delivers them from eternall death, promising them the resurrection, and giving them a signall thereof, by the inward vivification and by the resurrection of Christ.

And these men live in the height of chearfulnesse, attending onely to mortifie their wisdome, and

and their humane reaſon, and all thoſe other things that led them to their fore-paſſed rebellion, and which might lead them on to the like. In this they abide, in this they perſevere, and ſo they go getting ſo much favour of God, that he doth not onely cauſe them to feel the pardon, and that happineſſe which is to be in his kingdome, and to poſſeſſe the image of God in it; but he doth many other graces and favours unto them, accepting them for his ſonnes.

This kingdome begins in this preſent life, and is continued in that which is to come. And all this felicity thoſe perſons do acknowledge from the liberality of God, from the obedience of his onely begotten Sonne Jeſus Chriſt our Lord.

CONSID. XIV.

Amongſt the things which Chriſtian Piety obligeth us to believe, what that is which is believed with greateſt difficulty.

HAving ſet my ſelf ſometimes to conſider, with how great difficulty mans mind is brought to believe as it ought the things of Chriſtian piety, when it ſets it ſelf to view and review them; I am come to examine amongſt all theſe, what that is in which there is greateſt difficulty found. And I am reſolved, that it is the *Pardon Generall* by the juſtice of God executed on Chriſt.

I am come to this resolution by considering that all men being friends to their own interesses, do easily believe those things, in which they loose nothing by believing them, and with difficultie they do believe those things, which being believed might redound any way to their damage.

In as much therefore as it being true, that amongst all those things which are believed in *Christian piety*, onely this *Generall pardon*, as it is said, might redound unto the damage of him that believeth it, in case it should not be true, it seemeth to me that my resolution is good, That amongst the things which are believed, this is that which is believed with greatest difficultie. I might fortifie this my resolution with many reasons; but this seems to be so clear, that I will content my self therewith; proving it with that which is seen by experience, that even he who gives credence to the Proclamation which is published through the world concerning the *Pardon generall*, and shews that he doth believe it, by renouncing all outward justification, and by entring into the kingdome of God (in which God equally provides for his, both of things that appertain to the body and the soul;) nevertheless even he finds much repugnancie in his mind, when he will reduce it to those terms, that he should totally hope from God the sustentation of the body,

dy, and of the soul, in as much as he alwayes goes thinking, and saying in himself, How if it should not be true, that God would provide things necessary for my sustentation without mine own solicitousnesse, what shall become of me? And again, How if it be not true, that God hath executed upon Christ the rigour of his justice, and that by his order the Proclamation of *Pardon generall* be published through the world? if these things be not true, I shall remain miserably abused. And it is certain, that so much more any person makes these discourses, by how much it seems to him that he might of himself provide both for the one, and the other.

Passing on further, and willing to examine whether with greater difficultie a man brings himself to hope from God, either the sustentation of his body, or that of his mind, I suppose it is the sustentation of the body. This I suppose to be so, in regard that a man brings himself with lesse difficulty to expect from God that which he certainly knows he cannot be able to obtain of himself: It being therefore true, that a man doth more distrust himself touching his justification, then his sustentation, it is concluded, that there is greater difficulty to bring a mans self to hope for his corporall, then his spirituall sustentation.

Having gone thus farre with my consideration, I well understand what the cause is, that the rich

rich man enters with difficulty into the kingdome of God. And willing to perſwade my mind, that it ſhould bring it ſelf to depend on God, as well in corporall, as in ſpirituall things, I call to remembrance, how Chriſt doth promiſe them for vantage to thoſe, who ſeek the kingdome of God. And I ſuppoſe, that finding all that which Chriſt promiſeth in things pertaining to the ſoul, to be true, I have no cauſe to doubt, but I ſhould find him true likewiſe in thoſe things, which appertain to the body.

When this doth not ſuffice me, I think in this manner; Since that I am juſtified in having accepted and believed the Proclamation of the *Pardon generall*, and ſince that I am entred into the kingdome of God, from which the firſt man was driven by rebellion, and that I go on recovering the priviledges which the firſt man loſt by his rebellion; ought I to doubt, that God without my ſolicitouſneſſe will provide for me in outward things? ſince it is true that the firſt man, as long as he remained in the kingdome of God, was provided of them without his own ſolicitouſneſſe: And that this is true I know from hence, that among other puniſhments, with which God puniſhed his rebellion, this was one, *In the ſweat of thy browes ſhalt thou eat thy bread.*

From all theſe Conſiderations I gather, that it

it becomes me to attend with my mind to depend on God, as well in the ſuſtentation of the body, as in that of the mind. And ſo much more in the ſuſtentation of the body, now I have accepted and believed the proclamation of the *Pardon generall*, and am entred into the kingdome of God: for I know it is true, that with greater difficultie a man brings himſelf to truſt in this matter, then in that other.

Together with this I gather, that I ſhall then be entirely a citizen of the kingdome of God, when I ſhall depend altogether on God, being a lively and true member of the ſonne of God Jeſus Chriſt our Lord.

CONSID. XV:

How Chriſtians ought to govern themſelves in their tribulations, afflictions, and troubles.

BEcauſe humane wiſdome, as we have elſewhere ſaid, thinks that it is humility not to have confidence in God, and that it is pride to have confidence in him; it is neceſſary that a Chriſtian ſhould alwayes ſtand upon his guard touching this point, ſo that he be not deceived in taking the one for the other.

When a pious perſon finds himſelf in ſome great trouble and diſtreſſe, he is tempted by the Divel, through the means of humane wiſdome, perſwading him that it is amiſſe to believe that God ſhall deliver him from that diſtreſſe and trouble,

trouble in which he finds himſelf; and tells him that that which appertains to him, is onely to bring his mind to be content with that which God will do concerning him.

This perſwaſion ſeems pious and holy, but being examined with a Chriſtian ſpirit, a man may know in it a certain ſpice of deſperation, and diffidence; which conſiſteth in that firſt part, where it is ſaid, that it is amiſſe to have confidence in God. And although the ſecond part with the deſire of reducing the mind to ſubmit it ſelf to God, be good, yet it is marred by the firſt.

Now to the intent that the ſecond may be good, the Chriſtian ſpirit makes the firſt good thus: it perſwades every pious perſon when it ſees him in diſtreſſe and trouble, that God hath promiſed that he will make account of them, that make account of him, and that he will not ſuffer them to be evil intreated of worldly perſons, nay more, he will have great care of them, and will help them, and defend them.

Thou makeſt account of God, hold then for certain and firm, that God makes account of thee, and that by and by he will draw thee from this diſtreſſe and trouble, in which thou findeſt thy ſelf, in ſuch ſort as the wicked who ſeek thy harm, ſhall have no cauſe to rejoyce at thy harm.

The

The holy Spirit ſpeaking to him theſe words, it brings to his memory all the promiſes that God in holy Scripture makes, pertaining hereunto. And when the pious perſon that is in tribulation, is made capable of this truth, and ſtands firm and conſtant in this hope, then it perſwades him to reduce his mind to be content with that which God will do with him in that tribulation. And in ſuch caſe this conformity with the will of God is pious, and holy, becauſe it is founded upon confidence, which is a pious and holy foundation.

To this humane wiſdome oppoſeth it ſelf, and ſayes, *Thou having ſeen that God permits, that his ſhould be perſecuted, afflicted, and evil intreated, in what canſt thou found thy confidence, that he will free thee from this affliction and trouble? In what I ſay, O Chriſtian, canſt thou found this confidence?*

To this the Chriſtian ſpirit replies, It is true, that God permits all that you ſay to befall them which are his, when it is for the cauſe of the Goſpel, for the manifeſtation of his own glory, for the illuſtration of his own name, and not for the malignity and appetite of the men of this world; God indeed permits that his Saints ſhall be evil intreated becauſe they be Saints; for from hence redound all that which we have ſpoken of. But he doth not permit it, when they are evil intreated as men, for the

things of the world. For he hath promiſed altogether the contrary.

David glories, *That he had not ſeen in all his life any juſt man forſaken of God*: And in this may all juſt men glory: for albeit God permits that they ſhould ſuffer, when they ſuffer becauſe they be Saints and juſt men; yet he doth not permit that they ſhould ſuffer for thoſe things which indifferently befall to men in this preſent life.

From all this which is ſpoken, it may be gathered, that a Chriſtian when he is evil intreated for his piety and juſtice, rejoycing that in it and by it the name of God is glorified, he ought to ſubmit himſelf wholly and altogether to God, reducing his mind to content it ſelf with that which God ſhall ordain, and diſpoſe concerning him: and when he is evil intreated as a perſon of the world, he ought to believe and be aſſured that God will draw him out of that affliction and trouble, with much ſatisfaction and content; reducing his mind alſo to be content with that which God will do.

And this truly is a Chriſtian diſpoſition of the ſoul, which is onely found in them that ſtand incorporated in Jeſus Chriſt our Lord.

CONSID.

CONSID. XVI.

That the promiſes of God belong to them who believe them.

CHriſtian piety requires that a Chriſtian man ſhould hold certainly and firmly that God will maintain him in this preſent life with his grace, and in his grace; and that in the other life he will give him immortality and glory.

Humane wiſdome preſuming, or pretending piety, perſwades him that he ought to hold for certain that God will deal thus with him, but on condition that he have Faith, Hope, and Charity, which are the gifts of God that give life and being to a Chriſtian. And in the mean while humane wiſdome underſtands not, that a man ſhall ſo farre enjoy theſe three graces, as he ſhall abide certainly and firmly grounded in thoſe other two things, wherein Chriſtian piety requires that a Chriſtian man ſhould abide firm, and aſſure himſelf in. For in theſe two things doth Faith and Hope conſiſt, from which Charity doth ariſe and proceed.

Whence it is well gathered, that it belongs to a Chriſtian to ſhut his ears to humane wiſdome, and to open them to the *Promiſes* of the holy ſpirit; and ſo to attend to certifie and ſtabliſh himſelf in thoſe two firſt things. And he ſhall then obtain and poſſeſſe theſe three

Chriſtian gifts of Faith, Hope, and Charity, when he ſhall certainly and firmly believe that God will maintain him in this preſent life with his grace, and in his grace; and that in the other life he will give him immortality and glory.

I know, will the pious Chriſtian ſay, that God calls unto him onely thoſe *whom he hath firſt known* and predeſtinated: I know alſo, that *thoſe whom he calls, them he juſtifies and them he glorifies.* And I know certainly that he hath called me, and thereby I aſſure my ſelf that he hath known and predeſtinated me, and that he hath juſtified me, and he will glorifie me. In this let him ſtand, in this let him confirm himſelf without doubting in any manner: for the *promiſes of God* are fulfilled with them onely that believe them.

That this is true, may be proved by many authorities of holy Scripture. But better it is to ſay, That the truth of this matter is not believed, except it be in ſome meaſure experimented; and the experience appertains only to them that ſtand incorporated in Jeſus Chriſt our Lord.

CON.

CONSID. XVII.

In what manner a Man ought to resolve himself touching the world, and touching himself, that he may become a true Christian.

ALL the Christian business consists in trusting, believing, and loving: for all this is piety, justice, and holiness; forasmuch as a man having confidence, gets piety; believing, gets justice; and loving, holiness.

That a man may trust, believe, and love, it is necessary to apprehend, to understand, and know: To apprehend, in what thing he ought to have confidence, To understand in what it is convenient to believe, And to know that which ought to be loved. Of this wisdome, knowledge, and intelligence, a man is uncapable, partly for the depravation that is naturall to him by reason of Originall sinne, and partly by reason of that which is acquired by evil custome, and worse exercises.

The Wise man meant this, when he said, *That wisdome entreth not into a mind that is evil inclined, nor abideth in a body subject unto sinne.*

Whereupon I understand, that a man which desireth to trust, believe, and love, that he may obtain piety, justice, and holiness; to such an one it appertains to be wise, to know, and to understand; despoyling his mind of all evil inclinations, and estranging his body from all

evil exercises, and from evil custome.

Together with this I understand, that to the intent a man may dispoil his mind of every evil inclination, it is meet that a man should courageously and generously resolve himself touching the world, turning his back to all the honour, glory, and estimation thereof, not pretending unto it, not procuring it, nor desiring it in any thing, nor in any manner, putting an end to all kinds of ambition, and self esteem.

Together with this I understand, that to the intent a man may estrange his body from all evil exercises, and from all evil customes, it is meet that a man should valourously resolve touching things which concern himself, renouncing in good earnest all those things, from which there doth come, or may come any carnall satisfaction, or corporall content; putting an end to all, estranging himself from it, and abhorring it. For doing thus he shall purifie his soul, and body, and shall make himself able, (God giving unto him that wisdome, understanding, and knowledge, which he is capable of) to obtain Confidence, Faith, and Love, and shall be Pious, Just, and Holy, and consequently he shall become a true Christian.

Unto this resolution I understand that Jesus Christ our Lord inviteth every one of us, saying, *He that will come after me, let him*

him deny himself, or *forsake all, and take up his crosse*: and then a man is said to *take his crosse* upon him, when willingly he suffers the martyrdome with which the men of the world will martyrize him, whether it be of the body, or of the soul. That of the body the true Christians of the Primitive Church did suffer, when those which were open enemies of God and of Christ, took away their lives because they believed in Christ. That of the mind hath been suffered, and is daily to be suffered by true Christians, that have followed the steps of the ancient, when they who are secret enemies of God and of Christ, do despise them, esteem them for vile, and for no body, deprive them of honour and fame. And as I understand it, this is the most cruell, and most terrible, and most unsupportable martyrdome of all: And a man that stands constant in this kind of martyrdome, may well hold himself for a true martyr of Christ.

Together with this I understand, that to the resolutions which a man should make with the world, and with his own self; and to the martyrdome whereunto he ought to be ready, Christ added, *And let him follow me*. I conceive a man doth not obtain piety, justice, and holinesse through the resolution, nor through the martyrdome, but through the imitation of Christ, in as much as imitating Christ, he goes recover-

ing in his mind the image and ſimilitude of God, with which the firſt man was created, believing to recover it alſo in his body in the reſurrection of the juſt, where having obtained impaſſibility and immortality, the Chriſtian ſhall perpetually rejoyce with Jeſus Chriſt our Lord.

CONSID. XVIII.

In what things that perſon who deſires to enter and to perſevere in the kingdome of God, ought to be exerciſed; and what a man brings of his own thereunto.

UNderſtanding that which our Lord Jeſus Chriſt ſaith, *that none can come unto him, except his eternall Father draws him:* and underſtanding what S. *Paul* ſaith, that *all men have not faith*, and that *Faith is the gift of God*; I underſtand likewiſe that it is not in any mans power to believe, to love, and to have confidence. Neither is it in a mans power to know God, nor to know himſelf, nor to hate the world and himſelf: Forasmuch as all this muſt come unto him by particular and eſpeciall favour of God; in ſuch ſort, that as it ſeems hereby it is not in mans power to form and frame his mind, ſo that he ſhould become pious, juſt, and holy; for all this muſt come unto him from God. On the other ſide I perceive many Exhortations, and Admonitions, of which the holy Scripture is full, by which generally men are exhort-

exhorted and instructed unto piety, justice, and holinesse. I conceive, that it appertains to every man to desire and procure pietie, justice, and holinesse, but it must be by praying and seeking them of God; for from him onely, and by this means onely, they are procured and obtained. And as I understand, it appertains to that Christian man that exercises himself in desiring and demanding this, to exercise himself with all study and diligence in those things which belong to him, and which seem to be in his own power to do; that is, in refraining the affections, and the appetites, at least in outward things, in which they may be restrained; that is to say, not to see that which would give satisfaction to thine eyes, and not to heare that which delights thy ears, and so in all other outward senses, in which a Christian may overcome himself, separating his body, when he cannot separate his mind

But above all things a Christian man ought to attend principally not to content the men of this world, neither to walk, nor to speak after the relish of their words; evermore remembring that saying of S. Paul, *If I seek to please men, I am not the servant of God.* In which matter he ought observe this rule; If so be he be solicited to please men in things contrary unto piety, he shall in no wise please them: if in things conformable to piety, alwayes: And if in indifferent things, he shall please them in those

those things in which he displeaseth himself, and he shall not please them in those things, wherein he finds his own proper satisfaction. In such manner, that then he shall bring himself not to please men, when they desire of him things contrary to piety, and when he shall have in those things which they desire, his own proper satisfaction. And in this manner he shall not forbear to satisfie them, because he would not content them, but because he would not offend piety, and because he would not give nourishment to his mind touching its own satisfaction.

To this passe a man shall easily bring himself, recommending himself to God, and alwayes living with watch over himself, imagining that he lives amongst more then mortall enemies, amongst which it becomes him to stand alwayes on his guard, that nothing may happen unto him unawares. Now a Christian man exercising himself as I have said, must not think hereby to get piety, justice and holinesse; but he shall onely keep his mind very wakefull, and his manners well moderated; to the intent that when it shall please God to give unto him piety, justice, and holinesse, they may fall into his soul so happily and prosperously, as water falls on good ground, when it is plowed and cleared from thorns and stones. Holding this for certain, that as the Tiller when he clears his ground from thorns and stones, doth no way oblige

oblige God that he should send his rain and his sunne upon it; so neither doth a man by purging and cleansing the appetites of his body, and the affections of his mind, oblige God that he should send his holy Spirit to him. But as the sunne and the rain do more good to the earth which it finds plowed and purged from thorns and stones; so in like manner the holy Spirit doth more good to the mind which he findeth free and purged from all worldly affections, and all carnall appetites. And after this manner the Christian man understanding that which belongs to him, and exercising himself therein, and understanding what he is to expect from God, and desiring it, and waiting for it, in short time shall find himself much conformable to the image of God, and unto that of Jesus Christ our Lord.

CONSID. XIX.

That the Christian life consisteth in this, that a man esteem himself dead to the world, and alive unto God.

THe Christian name in the first beginning, was in the eyes of the world so vile, so despised, so dishonoured and abject, that none accepted it, but onely they who being called of God, and having set an end to ambition, to glory, and all worldly reputation, did esteem and judge themselves altogether *dead unto the world:*

those things in which he displeaseth himself, and he shall not please them in those things, wherein he finds his own proper satisfaction. In such manner, that then he shall bring himself not to please men, when they desire of him things contrary to piety, and when he shall have in those things which they desire, his own proper satisfaction. And in this manner he shall not forbear to satisfie them, because he would not content them, but because he would not offend piety, and because he would not give nourishment to his mind touching its own satisfaction.

To this passe a man shall easily bring himself, recommending himself to God, and alwayes living with watch over himself, imagining that he lives amongst more then mortall enemies, amongst which it becomes him to stand alwayes on his guard, that nothing may happen unto him unawares. Now a Christian man exercising himself as I have said, must not think hereby to get piety, justice and holinesse; but he shall onely keep his mind very wakefull, and his manners well moderated; to the intent that when it shall please God to give unto him piety, justice, and holinesse, they may fall into his soul so happily and prosperously, as water falls on good ground, when it is plowed and cleared from thorns and stones. Holding this for certain, that as the Tiller when he clears his ground from thorns and stones, doth no way

oblige

oblige God that he ſhould ſend his rain and his ſunne upon it; ſo neither doth a man by purging and cleanſing the appetites of his body, and the affections of his mind, oblige God that he ſhould ſend his holy Spirit to him. But as the ſunne and the rain do more good to the earth which it finds plowed and purged from thorns and ſtones; ſo in like manner the holy Spirit doth more good to the mind which he findeth free and purged from all worldly affections, and all carnall appetites. And after this manner the Chriſtian man underſtanding that which belongs to him, and exerciſing himſelf therein, and underſtanding what he is to expect from God, and deſiring it, and waiting for it, in ſhort time ſhall find himſelf much conformable to the image of God, and unto that of Jeſus Chriſt our Lord.

CONSID. XIX.

That the Chriſtian life conſiſteth in this, that a man eſteem himſelf dead to the world, and alive unto God.

THe Chriſtian name in the firſt beginning, was in the eyes of the world ſo vile, ſo deſpiſed, ſo diſhonoured and abject, that none accepted it, but onely they who being called of God, and having ſet an end to ambition, to glory, and all worldly reputation, did eſteem and judge themſelves altogether *dead unto the world:*

world: And properly this name of a Christian was taken by them when they came unto Baptisme; in such sort, that first they were called of God, and did esteem and judge themselves as it were *dead unto the world*, and after that they came to Baptisme, in which they took the Christian name. For those which were baptized, although they were formerly called Saints, were afterward called Christians; in as much as being chosen of God, they did accept the justice of God executed on Christ; and being baptized, they became *dead* and buried to the world, and they were raised up, and did *live towards God*, making profession to imitate Christ, who died with ignominy to the world, and liveth gloriously to God. This S. Paul meant where he saith, that the *Christians are dead and buried in baptisme with Christ in his death*; to the intent that as Christ was dead and buried, and liveth; so we also being *dead* and buried, may live.

We Christians are *dead* and buried as well in respect of our being dead on the Crosse with Christ, as also in respect of the opinion which the world hath of us, and of that which we have of the world; and we are raised up and *Live*, as well in respect that we are raised up with Christ, as also in respect of that opinion which God hath of us, giving unto us his holy spirit; and of that which we have of him, endeavour-

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ing to make our selves very like to the Image of his onely begotten Son Jesus Christ our Lord.

In processe of time the Christian name began to be honoured and glorious in the eyes of the world, Kings and Emperours themselves being honoured thereby. And Baptisme is novv given and communicated to them, which do not persevere in that first resolution to judge themselves dead unto the world; albeit in baptisme the Christian name is taken, and that in Baptisme a man doth promise, and make profession to imitate Christ, in that he died unto the world, and lives to God. For although in the eyes of the world it be an honourable thing to take the Christian name, and to make the Christian profession, yet it is a dishonour to accomplish that which is promised, and *to keep the profession*. Men commonly contenting themselves vvith taking that part vvith Christ, vvhich is novv honourable, that is, the name and the profession, care not to take that vvhich is ignominious, that is, to *die* unto the world; nor that which the world neither sees nor understands, that is, to *live unto God*. And therefore that which S. *Paul* saith, belongeth not unto them: for they are neither *dead with Christ*, nor *are raised with Christ*: for none riseth, but he who is dead.

I consider, that it belongs to a Christian, to the intent that he may satisfie the name which he

he holds, & obſerve the profeſſion which he hath made in his Baptiſme, to reduce himſelf to that reſolution to which men in the beginning of the manifeſtation of the Goſpel did reduce themſelves. every man ſaying after this manner: I am dead and buried as much as belongs to the world; for when they baptized me, they ſlew me, and buried me: and I am raiſed up, and *live towards God*; for when Chriſt died, I was buried in Baptiſme with Chriſt in his death, and I began to riſe, and to live with Chriſt in his reſurrection, and in his life. God killing the fleſh of Chriſt on the Croſſe, killed mine; and raiſing up Chriſt, raiſed up me. Now it being true, that I am dead and buried, it is neceſſary, that in me there be no greater livelineſſe of worldly affections, and carnall appetites, then in a man, who truely and effectually is *dead* and buried. And it being likewiſe true, that I am raiſed up with Chriſt and alive unto God, it is needfull that all thoſe affections and deſires ſhould be alive in me, which are in a man who is truely and effectually raiſed up. He that lives with this determination and reſolution, will live on his guard, and be watchfull; in ſuch ſort, that when he ſhall know in himſelf any affection, or any appetite which belongs to a man that lives to the world, ſtraightway he will labour to kill it, ſaying, this belongs not to me who am *dead to the world*. And when he ſhall find himſelf ſoli-

solicited by any thing that is matter of honour, and of vvorldly esteem; or vvhen he shall resent himself, because the one, or the other is taken from him, he vvill quickly provide remedy for the evil, saying, I knovv I *live* not unto the *world*; vvhy then I ought not to pretend unto, or to esteem that vvhich the vvorld esteems; and if I *live unto God*, I ought not to pretend unto, nor to esteem but onely that vvhich God pretends unto, and esteems; that is, that I should esteem my self *dead* and buried in respect of the vvorld, and that I should esteem my self raised up, and *alive unto God*; in such sort, that I being *dead*, and buried *unto the world*, ought not to pretend unto the things of the vvorld, nor I ought not to resent my self, vvhen I am deprived of them; and being raised up by God and living unto God, I ought to pretend unto the things of God, and to be grieved and to resent my self, vvhen I shall be deprived of them. And the things of God, vvhich a Christian ought to pretend unto, are the gifts and graces of the holy Spirit, that may rule and govern him, and vvhich may maintain him in the possession of the kingdome of God in this present life, as much as may be, and in eternall life, as it ought to be; and this by Jesus Christ our Lord.

CON-

CONSID. XX.

That in the Infirmity, Amendment, and Health of the mind, Men ought to govern themselves, as in those of the body.

IN *the Infirmity, Amendment,* and *Health of the mind,* I conceive, that those men which remain in the kingdome of God, ought to govern themselves, as discreet men govern themselves in the *Infirmities, Amendment, and Health of the body.* That which I would say, is, that as the discreet person that is sick in his body, seeks discreet and experienced Physicians, who by applying unto him convenient medicines, and giving him rules and directions do cure him: Even so he that finds himself sick in his mind, ought to seek a spirituall and experimented Physician, or Physicians, that may set him in the way of the knowledge of Christ, that so becoming the member of Christ, he may be healed of the *Infirmity of his soul,* of which I understand all those are healed, who being called of God do believe in Christ: all others remain in their infirmity.

Furthermore I say, that the discreet person, that is upon recovery of his bodily infirmity, lives alwayes very attentive and wary of himself in all things, being carefull not to eat any thing that may cause him to relapse, nor to commit any excesse that may make him fall into

into the same inconveniency: so he who finds himself to have any *health of mind*, whileſt he remains upon his recovery, ought to live very attentive to himself, and wary over himself in all things, being carefull not to engage himself in any of those things which may cause him to relapse, or loose any part of that *health* which he hath gotten; being alwayes when ever he comes into company, and in other affairs of the world, attentive and watchfull not to take any of those things that may do him hurt; even as he carries himself that is upon recovery, in banquets and other occasions, where he is afraid to erre in any thing that may overthrow his bodily health, feigning that he eats, and doth not eat, and behaving himself in such sort, that he hurts not his bodily health, nor offends those that behold him.

Furthermore I say, that as he who having been sick, and upon recovery, although he find himself well, if he be a discreet man, yet doth not suffer himself to be transported to eat things contrary to his health, nor to do any damageable exercises, although he do not live with that attention, with which he lived when he was upon recovery, being afraid to return unto the sickness of which he was cured; so in like manner he that finds himself healed of the infirmity of his mind, feeling himself much mortified, and much quickned, ought not to live negligent-

ly, nor to debauch himself, or put himself out of his own way in the dealing and conversations of men, and in intermedling with the outward things of the world, being afraid to return to his former *infirmity* by the depravation of his mind; well considering that the relapses of the mind into sickneſſe, are more dangerous then the relapses into bodily sickneſſe; albeit God himself doth ever keep from this kind of falling those that have got *health* by regeneration and renovation, which the holy Spirit causeth in those who are incorporated in Jesus Christ our Lord.

CONSID. XXI.

The difference of sinnes and sinners: The Obligations of Piety: The signes of Piety and Impiety.

ALL men that sin, sinne either against themselves, or against their neighbours, or against Christ, or against God. They sinne against themselves, which defile their bodies with carnall vices, and with drunkenneſſe, and deprave their minds with ambition, envie, and wrath: for whileſt they occupy themselves in these, besides the naturall depravation with which they are born, they adde corruption to their manners. They sinne against their neighbours, doing them evil and damage in their persons, in their estate, in their honour and fame, and giving them evil example, and evil doctrine. They

sinne

sinne against Christ, justifying themselves by their own works: for thereby they shew that they give no credit to Christ, touching the Covenant of Justification, which covenant he made between God and man by shedding his bloud. I say they declare that they do not hold it for a thing firmly established, and that they do not rely upon it. They sinne against God, when they resent themselves, and are grieved touching that which God doth: For in grieving, resenting, and afflicting themselves, they shew that they do not content themselves therewith. And this discontent of men proceeds from this, that they esteem it not good, and their esteeming it not to be good proceeds from this, that they have not a good opinion of God, upon which ground they grow in the end even to hate God.

Now they who sinne against themselves, sinne against the dignity of a man: they who sinne against their neighbour, sinne against charity: they who sinne against Christ, sinne against the faith: and they who sinne against God, sinne against naturall piety.

They who sinne against themselves, sinne also against their neighbours, inasmuch as by their sinnes they give evil example; and they sinne against Christ, inasmuch as by their sinnes they make Christian Religion to be evil spoken of; they sinne against God, inas-

much as they are convinced in themselves either by the Law, or by their own judgements, that they offend God in that which they do.

They who sinne against their neighbours, sinne likewise against themselves, augmenting their proper depravation and corruption: they sinne against Christ, depriving themselves of Charity, which is the proper counter-signe of Christian Piety; and they sinne against God, being convinced in themselves, either through the Law, or through their own consciences, that they offend God in that which they do.

They who sinne against Christ, sinne against themselves, depriving themselves of justification, and consequently of the kingdome of God; they sinne against their neighbours, in giving them examples of incredulity; and they sinne against God; for in offending the Sonne, they offend the Father, and offending him that is sent, they offend him that sent.

They who sinne against God, sinne against themselves, depriving themselves of pietie; against their neighbours, by giving them evil example; against Christ, for the same respect that they do who sinne against Christ; they sinne against God, for the union which is between Christ and God.

From hence I gather, that a man owes to himself puritie and cleannesse, which is got by mortification of the appetites and affections, which

which are according to the old Adam. He owes unto his neighbours Love and Charity, with good example, and good doctrine; To Christ, faith; and to God, piety.

And I understand, that as unto faith there is also annexed certain hope of the resurrection and life eternall; so unto piety is annexed the worship in spirit and in truth.

Furthermore I gather, that to live licentiously and vitiously, is a signe of depravation and corruption: To live hurtfull to his neighbour, is a signe of malignity and iniquity: To live superstitiously and ceremoniously, is a signe of incredulity and diffidence: To live discontent for that which God doth, is a signe of impiety: as on the contrary, to live chast, and pure, and modest, is a signe of mortification: To live without prejudicing any one, is a signe of charitie and goodnesse: To live with peace of conscience, is a signe of fidelity and confidence: To live contentedly touching every thing which God doth, is a signe of piety and holinesse. Whereupon I understand, as mortification and charitie are gotten onely by Gods gift; so likewise faith, and confidence, piety, and holinesse, mortification, and charitie are continued and increased in a man by the Spirit of God, even that which is obtained through Jesus Christ our Lord.

I will adde this further, that in those things wherein men sinne against themselves, and against their neighbours, if so be they sinne through weaknesse and infirmity, presently after they have sinned, they are sory and repent, considering the offence of God, and the hurt of their neighbour, and of themselves. And in those things wherein men sinne against Christ, and against God, if they sinne through weaknesse and infirmity, they do the same, considering the offence of Christ, and of God, the ill example of their neighbour, and their own damage.

On the contrary, as they that sinne in carnal vices, find satisfaction in their sinnes, when they sinne through wretched wilfulnesse; so also they who sinne against Christ in outward justification, and against God, being grieved at those things which God doth, if so be they sinne through incredulity and impiety, they find satisfaction in their own works, and in their own opinions.

And by these counter-signes may a man know when he sinnes through frailty and infirmity, and when through wretched wilfulnesse and incredulity; alwayes setting before his eyes the light of the Spirit, which is obtained through Jesus Christ our Lord.

CON-

CONSID. XXII.

For what reason God sometime gives a godly man a Child, and soon after takes him away.

EXamining with my self what God intends, when he bestowes upon a godly person a child, and a few dayes after takes him away again; I suppose he intends that which we intend, when we give an infant a thing, and seeing him much delighted therewith, and desirous to make experiment of his mind and inclination, we take it away again. And as we like well that child whom we see with the same chearfulnesse to part with the thing, when we take it from him, with which he took it, and dislike him when we see him sorrowfull and stubborn; so God willing to make proof of a pious person, and of his mortification, gives him a sonne, and when he sees him joyfull, takes him from him; and if he leave his son, when God takes him away, with the same contentednesse with which he received him when God gave him, he gives good signe of his piety, and holinesse; but if he be sorrowfull, grieved, and weeps, he gives an ill signe of his piety, and a worse of his mortification.

One difference there is, that we giving the thing to the child, and taking it away, intend to prove and know him; and God in bestowing a sonne upon a pious person, and taking

him away, intends that the ſaid perſon ſhould know himſelf, and underſtand how farre he is proceeded in piety, and in mortification; and he intends to exerciſe him in mortification. And it is a much more eaſie thing to God to give a ſonne to a man, and to take him away, then for a man to give a Pear, and take it away.

Herewith I underſtand, that every pious perſon ought to demean himſelf towards God, when he deprives him of any thing which he hath given him, how dear ſoever it be unto him, as a well inclined child demeans himſelf towards his father, when he takes from him the thing which he had given him. But to this piety none ever come, but they onely who enter in at the gate, and that is, our Lord Jeſus Chriſt.

CONSID. XXIII.

How we are diſenamoured of the world, and enamoured of God.

FInding my ſoul altogether barren and dry, and as it were eſtranged from God, and underſtanding that this was becauſe God had hid his preſence from me; I thought to relieve and comfort my ſelf in this my neceſſity by reducing my memory, that it ſhould not think upon any other thing but God. Scarce had I made this deliberation, and begun to put it in execution, but

but I perceived that although it be in my power to exercise my memory in God, as in another thing; yet for all that it is not in my power to make that my mind should feel the presence of God, and so free it self from its barrenness, and dryness, and estrangement from God. Furthermore, I understood a very great difference between the state in which the soul that labours to have God present, finds it self, from the estate in which it finds it self, when God causeth it to feel his presence. And being willing to know in what this difference consisteth, I understood it consisted in this, that in one estate mans spirit worketh, and in the other, the holy Spirit worketh. And so I resolved with my self, that between these states, there is the same difference, that is between Flesh and Spirit.

Passing on further I understood, that those men who upon their own designes, and for their own interesses desire and endeavour to *disenamour themselves of the world, and enamour themselves of God*, not being inspired nor moved thereunto by the holy spirit, are much like to those men, who for their own designes, and for their own interesses, do labour and endeavour to disenamour themselves of a base and vulgar thing, and to enamour themselves of some other thing that is qualified with much worth; not being incited thereunto

unto either by the ſway of their own proper affections, or by the deſire of the thing it ſelf, to which they would affectionate themſelves. I would ſay, that the difficulties, the diſtaſts, and the troubles are much alike, which the one and the other make experience of, and that neither theſe, nor thoſe do ever obtain that which they pretend.

Furthermore I underſtood, that thoſe men, whom God would *diſenamour of the world, and enamour of himſelf*, are much like to thoſe men, whom a perſon of quality would withdraw from another baſe and vulgar perſon, and make enamoured of himſelf. I would ſay, that almoſt the ſelf ſame things befall to the one, as to the other; that with the ſame facility the one and the other both diſenamour and enamour themſelves; and that almoſt the ſelf ſame things betide the one and the other; and that there are almoſt the ſelf ſame conceits in the one and in the other: for as the one is forwarded to unlove, and to love by favours, and cheriſhments, and by outward demonſtrations; ſo the other is forwarded, or (to ſpeak better) is conſtrained to unlove, and to love by favours, and cheriſhments, and inward demonſtrations, ſpirituall and divine.

This one notable difference I find, that the one, becauſe he loves changeable things, remains

mains alwayes with fear; and the other because he loves stable things is void of all fear. Furthermore I find, that the one of them hath his satisfaction in his own power touching that which he loves, by means of remembrance; and the other stands alwayes at the mercy of God, it not being in his own power to be able to take or feel more satisfaction, then that which God will give unto him, causing him to feel and taste his presence.

And I understand, that when the person whom God would disenamour of the world, and enamour of himself, applyes himself by his own industry, and exercises to enamour himself of God, he doth experiment in himself that which he proves, who for his own designes, and interesses would *disenamour himself of the world, and enamour himself of God.* In such sort, that they whom God disenamours, and enamours, can give testimony of the estate of them, who labour to disenamour, and enamour themselves; but these cannot give testimony of the state of those others. Whereupon I understand, that men toil themselves in vain that seek for their own designes to *disenamour themselves of the world, and to enamour themselves of God.*

Furthermore I understand that they may judge

judge themſelves to be moſt happy, who know that they have not been moved of themſelves to *diſenamour themſelves of the world, and to enamour themſelves of God*, but have been moved thereunto by the ſpirit of God.

Furthermore I underſtand, that they who go about *to diſenamour themſelves of the world, and enamour themſelves of God*, looſe their labour, when without being moved by him to love, they by their own induſtry, and by their own exerciſes ſeek to diſcover Gods preſence, when he hides it from them; And when God is withdrawing himſelf from them, they for their own ſatisfaction would have him preſent.

And above all things I underſtand, that the proper exerciſe of them, whom God would *diſenamour of the world, and enamour of himſelf*, is to apply their minds *to diſenamour themſelves of the world*, not accepting of its favours, nor its cheriſhments, nor its flatteries, but driving them away from them, flying them, and abominating them: Not pretending for all this, that God being moved by this their exerciſe, ſhould enamour them more of himſelf; but that the favours of God finding them diſpoiled and deprived of the favours of the world, will become more effectuall in them, will more penetrate, and transform them more into the love of God, and ſo they ſhall

shall more speedily and intirely obtain and get the Love of God. That this is true, every man will easily understand, that shall consider, how that he that hath expelled and altogether abandoned the familiarity and conversation of a base and vulgar Person, comes much more easily to enamour himself of a Personage exceedingly qualified in worth.

Having passed through these considerations, and understood these secrets, and others that are annext unto them, and that do depend on them, looking into the Holy Scripture, I have known that these things are very conformable to that which I have read therein: forasmuch as *Solomon* in his *Canticles*, doth celebrate this *Enamourment between God and the soul*, and that the departing from God is called *Adultery*, when the soul leaves God, and applies it self to the World. And it seems to me, that our Lord and Saviour Jesus Christ, leaving one that would have followed him, and calling another that alledged excuse or delay, it was nothing else, but to refuse the love of one, and to enamour the the other. This as I conceive he meant, to let his Apostles understand, when he said unto them, *you have not chosen me, but I have chosen you*; as if he should have said, *you have not enamoured your selves of me, but I have enamoured you.* And this, as I understand, S. *John* meant when he said, that *to become the sonnes*

of

of God, muſt proceed, not from the will of man, nor from mans ſpirit, *but by the will of God,* and by the Holy Spirit; in ſuch ſort, that during this preſent life it behoveth every man to apply himſelf to *diſenamour himſelf of the world,* and to occupy himſelf in praying to God that he would *enamour him of himſelf,* to this effect give him his holy Spirit, which is obtained by believing in Jeſus Chriſt our Lord.

CONSID. XXIV.

That thoſe Perſons, who are governed by the holy Spirit in their ſerving of God, endeavour to increaſe in the love of God.

GOd generally loves all men, and he loves with particular love, all thoſe for whom he hath executed the rigour of his Juſtice upon his onely begotten Sonne Jeſus Chriſt our Lord. Men generally hate God, and they hate him with particular hatred, who are guilty to have added other depravations to their naturall depravation.

The love which God bears men, proceeds from the great things which he hath done for them, in ſuch ſort, that with reaſon he loves them more, to whom juſtification by Chriſt doth appertain. And mans hatred towards God proceeds from the depravation, wherewith he offends him, (for as it is ſaid, *He that offends, pardons not,*) in ſuch ſort, that with reaſon they

they most hate God, that have most offended him.

According to reason it seems that God being most perfect, he ought to be most soveraignly beloved of man, and that man being most highly imperfect, ought to be most highly hated of God. Likewise because man hath received many good things from the Liberality of God, he ought much to love God; and God having received from man nothing but offences and injuries, he ought to be hated of God. But on the other side so great force hath the obligation which God hath to love man for the great matters that he hath done, and doth for him, that however he know the height of imperfection to be in him, & that he is offended by him, he doth not leave to love him: it coming so to passe on Gods behalf in this case with men, as it comes to passe to a good father, with a disobedient and vitious son, who is more drawn by the force of that which he hath done for his son, to love him, then by the disobedience and depravation of his son to hate him. And likewise on the other side, the hatred and enmity which a man hath to God through his naturall depravation, and through the offences that he hath added to this depravation, enforce so much, that although man know the height of perfection in him, and although he find and feel himself benefited of God, he cannot onely not bring himself to love God

God, but also he cannot leave to hate him. That betiding a man in this case with God, that betides to a vitious and malignant son with a good father, with whom his villany, and malignity hath more force to hate his father, then the knowledge of his fathers goodnesse, and of the great obligation which he hath to his father, to make him love him.

Whereupon I understand, that God willing to be loved of man, as a good father would be loved of his sonne, (knowing that the impediment of this love is that which is spoken of, that *he who offends pardons not*,) executed the rigour of his justice upon his own son, as if a good father should say to a disobedient son, See, I have chastised thy brother for thy disobedience and offences; since then I have taken away the impediment, love thou me, as I love thee.

Hence I understand, that the intent which God had in executing the rigour of his justice on Christ, was not lesse to secure me, then to satisfie himself. Further I understand, that a man who gives credit to this justice executed on Christ, accepting it, and making it his own, doth altogether loose the hatred which he bears to God, and begins to love God, even as the sonne who believes that his father hath chastised his brother for that which he had disobeyed in, leaves to hate his father, and begins to love him. And now I understand that as the sonne desiring, not

that

that his father should love him, for he already knows that he loves him; nor much lesse that he should love him more, for he knows that he loves him much; but he himself desiring greatly to love his father, applyes himself with all his force to serve him in every thing, which he thinks to be pleasing unto him, and puts himself to great hazards for him, and deprives himself of all his pleasures and all his satisfactions for him; considering that being loved by his father, and likewise doing great things for his father, he shall come to love his father greatly. Even so the man that is already justified, desiring not that God should love him, for he knows already that God loves him, nor that he should love him more, for he knows that he loves him much; but he himself desiring to love God much, applies himself with all his force to serve God; knowing that being beloved of God for the great things which God hath done, and doth for him, that he also doing great things for God, shall come to love God greatly.

Furthermore I understand, that the consideration of the great sinnes which God hath pardoned us, makes us to grow in the love of God, as the consideration of the great offences which we have done, when we do not feel the pardon, makes us to grow in hatred.

Furthermore I understand, that the services which those persons who are governed by the

Spirit of God, do to God, are not done to satisfie the obligation with which they were born; neither are they done as humane wisdome instructs, and as humane Philosophy teacheth; pretending piety, thereby to oblige God, either to the intent that he should pardon their offences, or that he should love them; but properly to bind themselves to love God more, and every day more to increase in the love of God.

Furthermore I understand, that the services unto which the holy Spirit applies these persons, are to disenamour them of themselves, and of the world, and to enamour them of God, and of those persons that love God. And I understand that then a man disenamours himself of himself, when he deprives himself of all those things which may give, or cause unto him outward satisfaction in any kind whatsoever. And then, as I understand, he disenamours himself of the world, when he takes away and apparts from his mind all thought to satisfie and please the world in things of the world, and when any occasion offers it self, he puts this deliberation in effect.

And then I understand a man affectionates himself to God, and to the persons that love God, when he applyes himself with his mind unto them; when by service and benefits he doth oblige himself to love them, doing unto them that which he would do unto God him-

himself, if he saw him to have need of his service, accordingly as David saith he himself did, Psal. 16.

And furthermore, that to suffer for Christ, and for the confession and manifestation of the Gospel of Jesus Christ, doth above all things enamour them of God and Christ, that so suffer. And I understand, that in their sufferings, love doth in great part deprive them of the sense of that which they suffer.

And withall this I understand, that without comparison the love which God bears a pious & just man, however sorry a one and imperfect he be, is much greater then that love which a pious and just person, however much perfect he be, bears to God; even as a good father more loves a sonne, however sorry a one he be, then a sonne, however good he be, loves his father: And because this is so, it is no marvell if they who be such live with much security, that neither in this present life any thing shall befall them that shall be evil for them, nor that that felicity which is promised to them that are pious and just, shall be wanting unto them in the life everlasting; knowing the particular providence of God; and they are just, accepting the justice of God executed on Jesus Christ our Lord.

CONSID. XXV.

How pious persons may resolve themselves when God calls them to any change of place, or state of life, and when no.

A Very great part of Christian piety, as I understand, consisteth in this, That a man should never dispose of himself, nor put his own will in execution, nor say in his thoughts, *This would be well for me*, if so be he have not some evident signe of the will of God: In such sort, that when the state wherein he finds himself, the place, or the manner of living shall become wearisome to him, & there shall come thoughts into his mind, that *This or that thing would fit him well*; he shall presently say, *But what know I, if this would be good for me? God is he, who knows what is good; and since he knows it, to him I offer and resigne my self, that he should set me in it; and in the mean space I will believe, that that which is best for me, is to continue in the state wherein I am.* With this resolution a man condemns the judgement of humane wisdome and reason, and renounceth his naturall light, and enters into the kingdome of God, resigning himself to the regiment and government of God.

Furthermore I understand, that albeit to some Saints of the Old Testament, and to others of the New, God hath manifested his will as it were by words; yet the common language now, with

with which God speaks to the pious, is to put into their hearts that which they should do, and afterwards to necessitate them to do it, or to facilitate the execution thereof: In such sort, that when a pious person shall feel himself moved to change his state, place, or manner of living, or whatsoever other thing, in which he shall be doubtfull whether it be a motion of the Spirit, or of the flesh; if he shall see himself necessitated to *put it in execution*, or shall find much facility in executing it; he shall take it, that God declares his will unto him by this means; and holding that demonstration for a sufficient token of Gods will, he shall not doubt *to put it in execution*. If he shall haue the will, but neither the necessity, nor the facility, he shall keep himself quiet; and if so be he shall have the necessity, or the facility, and not the will, he shall likewise abide quiet; saying, *If this be the will of God, he will put it into my will, that I should put it in execution*. In this he shall so much more assure himself, inasmuch as I understand and hold for certain and firm, God is so jealous of them that attend to this piety, that even then whē they are so much solicited by sensual appetites, & by humane affections, that they come to desire to put their own wills in execution, God himself hinders them, to the intent they should not come to deprave themselves, except when he means to punish them; letting them fall in-

to that which they desire, because they hold it a good thing for them; as he punished David in the case of Bathsheba; and this punishment is very terrible; which as I understand doth not consist in the *execution* of that thing which a man desires, but in the knowledge of the inconvenience wherein he finds himself to be fallen after the *execution*. In these like cases also pious persons know the will of God, but it is that will of his which is with wrath and with fury; and so they do confirm themselves in this matter, and think that nothing befits them, but that in which they find themselves: And they stand attentive to heare the language of God, when he moves the will, and facilitateth and necessitateth the *execution* thereof. With which language I understand that God also speaks unto the impious, as he spake to *Nebuchadnezzar*, and as he spake to *Darius* and *Cyrus*, and as he spake to *Titus* and *Vespasian*. But there is very great difference in that which they that are pious do, and in that which they do that are impious; forasmuch as they neither knew, nor do know the will of God, and therefore albeit they did it, yet for all this they did not serve, nor do serve God therein. But the pious, because they know the *will of God*, and knowing it *put it in execution*, they serve God therein. And inasmuch as they who are such, do set themselves to all their

works

works with this knowledge, they do as I understand, in all things serve God. Those are they who believe, and put on Gods righteousnesse executed on Jesus Christ our Lord.

CONSID. XXVI.

That the flesh whilst it is unregenerated flesh, is the enemy of God; and that Regeneration is properly the work of the holy Spirit.

SAint *Paul* the Apostle speaking by experience of the holy Spirit, condemns the *flesh* for *the enemy of God*. I understand by *flesh* all men, inasmuch as *they are not regenerated by the holy Spirit*. Humane prudence, that alwayes opposeth it self against the holy Spirit, holding this condemnation for an hard and terrible thing, and not willing to endure it, will have what S. *Paul* means by *flesh*, that which *Socrates* or *Plato* would have meant, that is, the *Judgement of the flesh*. In this opinion all they who follow humane wisdome do concurre, holding it for an absurd and evil thing to condemn as sinnes, all the works of *unregenerated flesh*. For according to their opinion, there are some with which unregenerated men do not onely not offend God, but in effect do him service, such as are those wherein they agree with beasts, both the one and the other being moved by naturall instinct; as for a father to beget children, and for a son to nourish his father; which

things humane wiſdome ſaith, ſince they be not vices, nay rather being virtues in brute beaſts,it is no wayes juſt to ſay that the ſelf ſame ſhould be ſinnes in unregenerated men; for in ſuch caſe the condition of mankind would come to be worſe then that of brute beaſts. Here I underſtand humane wiſdome deceives it ſelf,inaſmuch as it doth not conſider, that the brute beaſt having neither wiſdome, nor reaſon , doth not alter the order of God, nor the inſtitution of nature ; and a man not regenerated by the holy Spirit,by his prudence and reaſon doth continually pervert and alter it; nay, he cannot leave to pervert and alter it , inaſmuch as being proud, he goes mending the works of God by his own reaſon, and by his own prudence, and inaſmuch as loving himſelf in every thing that he doth, he pretends his own intereſt, and his own proper glory; and ſo he doth not follow the naturall order, nor intend the glory of God. In ſuch ſort as the father bringing up the ſonne, and the ſonne nouriſhing the father, every one of them intends onely his own glory, and his own intereſt, and his own ſatisfaction. That being properly in men through the vice of their corrupted fleſh,which leavs to love,and to eſteem God, and eſteems & loves it ſelf,aiming in every thing at its own proper glory,& its own proper intereſt

Whereupon I conſider in this preſent life that which is in the houſe of a great lord, who hath

thirty

thirty ſlaves, for whom he doth ſufficiently provide all neceſſary things, and appoint them the things, in which he will be ſerved of them. Of theſe thirty ſlaves I imagine that ten of them are fooles, without underſtanding, and without any manner of diſcourſe, altogether as beaſts. Theſe as I underſtand without perverting, and without altering the order which their lord hath given them, do that which is commanded them, not pretending any thing elſe, but onely to obey their lord: The other ten, I ſuppoſe, are well experienced, and have judgement, and diſcretion, who pretending to know and underſtand as much as their lord, and ſometimes more, pervert the order that is given unto them, ſuppoſing to find the point better, and having an eye to their own intereſſes, have alwayes an eye to gain their liberty, and to be better intreated, and more cheriſhed of their lord, not contenting themſelves with their ſervitude, nor contenting themſelves with that ordinary entertainment which they receive from their lord: The other ten, I imagine to my ſelf, are likewiſe experienced, and underſtanding, and ſuch as have judgement, wit and underſtanding, but perſwading themſelves that their lord knows more then they, and no wayes priding themſelves of their own knowledge and underſtanding, without perverting or altering the order that is given unto them, obey their lords meaning,

meaning, and content themselves with their servitude and entertainment, aiming onely in the doing the will of their lord, at his profit, satisfaction, and glory. The first ten serve but like beasts with their bodies, and these in the world are the brute beasts. The second ten in serving, pretend to serve, but offend; and then offend most, when they serve most, and best; for then they do most alter, and pervert the will and order of their lord: And these are all men, inasmuch as they are not *regenerated by the holy Spirit*: The third ten serve as obedient Sons, not perverting nor altering the order and will of their lord; and they serve both with their bodies, and with their minds; and these are the men that are *regenerated by the holy Spirit*, without which *regeneration* it is impossible that men should reduce themselves to this degree, and therefore Saint Paul well saith, that *the flesh is the enemy of God, and is not subject to the Law and will of God*; neither though it would, could it; inasmuch as a man doting upon his own wisdom, and his own reason, pretends to mend the works of God, and inasmuch as being enamoured of himself, in every thing which he doth, he hath an eye unto himself.

To the intent this may be the better understood, I say, that by *regeneration* I understand that change, and outward and inward *Renovation*, which the holy Spirit worketh in those persons

persons, who believing in Jesus Christ, and accepting as their own Gods justice, that he executed upon Christ, are changed and renewed in all their affections and desires, in such sort, that no wayes pretending in the execution of their own appetites, nor in the sway of their own affections, that which they did pretend before their regeneration, have lost that understanding to go about mending of Gods works, and have lost their own love, whereby they loved themselves, as if one of the ten slaves of the second order should passe to the number of the ten of the third order.

Those men who by wit and humane artifice pretend to change and renew themselves, as I understand, do not obtain this Christian regeneration, but that which is humane, that which is of the flesh, and of humane wisdome, and reason; such as was that of some heathen Philosophers. For in Christian renovation the holy spirit onely hath part, nay, it is so much *Regeneration*, and *Renovation*, as it is wrought by the *holy Spirit*; that is, inasmuch as the holy Spirit works it in a man, when he feeling his election, and his vocation, and permitting the holy Spirit to work in him, without pretending to work of himself, or to follow his proper judgement, or his proper opinion in any thing; so that when he thinks himself to stand furthest off from his *Regeneration*, and *Renovation*, he finds

finds himself more near, and more entire, and more perfect therein. And this is that *Regeneration*, and *Renovation*, which Saint Paul saith, the *holy Spirit works in them which are true Christians*. And this is that which the Sonne of God himself, our Lord and Saviour Jesus Christ spake to Nicodemus.

CONSID. XXVII.

That by Mortification a man maintains himself in his Christian resolution; and by reducing of his mind to God, he maintains himself in the certainty of Gods providence.

THe man that being called of God, feeling his vocation and answering unto it, applies himself with his mind to piety, as I understand, is first moved to resolve himself touching the world, not willing to have from it any greater part, then that wich it shall please God to give him in the dignities and estimation thereof; and he is moved to resolve with himself, not desiring touching his body, either more commodities, or any better condition in outward matters, then it shall please God to put him into. Furthermore I understand, that a man cannot maintain himself in his resolution with the world, if so be he do not *mortifie* the affections that live in him, of Ambition, and Avarice, and of self-estimation; neither can he sustain himself in his *Resolution* with himself

ſelf, if he do not mortifie his ſenſuall appetites that live in his body. And therefore after that the faith and feeling of his vocation hath moved him to theſe two Reſolutions, this faith, and the holy Spirit (which is communicated unto him together with faith,) do *mortifie* in him the affections which might hinder, and diſturb the *Reſolution* with the world; and the appetites that might hinder and diſturb the *Reſolution* with himſelf: In ſuch ſort, as faith and the holy Spirit do *mortifie* the affections and appetites of a man, to maintain him in theſe *reſolutions*, which through his vocation he hath made with the world, and with himſelf. Whereupon I underſtand, that for a pious perſon to feel himſelf tempted by ambition, and his own proper eſtimation, is not a ſigne that he ſtands not reſolute with the world, but that he hath not *mortified his affections*. Likewiſe I underſtand, that for a pious perſon to feel himſelf tempted by the pleaſures of the body, is not a ſigne that he ſtands not reſolved with himſelf, but that he hath not *mortified his Appetites*. And ſo I take this *Reſolution*, that a pious perſon who anſwering to his vocation is reſolved with the world, and with himſelf, deſiring to maintain himſelf in his *Reſolutions*, ought to attend unto *Mortification*, which as hath been ſaid, maintains a perſon in his *Reſolutions*.

I likewise understand that the same calling of God doth move a man being called to accept the particular *Providence of God* in all things; holding for certain that all are his works wherein his will doth particularly concurre. And I understand, that the faith whereunto a man is called, and the holy Spirit, which by faith is communicated unto him, do bring a man to content himself with every thing that befals him either good, or evil; being certainly perswaded that whatever befalls him, is for his good, and in this certainty of Gods providence he rejoyceth.

And hence also I understand, that for a pious person to resent and grieve himself at those things, which happen amisse to him touching his body, is not a signe that he hath not *certification of Gods providence*, but that he hath not reduced his mind to content himself with that which God doth. And so I resolve my self in this matter, that together with a mans attending unto the *mortification of his affections* and appetites, he ought to attend to reduce his mind to this conformity to the will of God. For in this manner maintaining his own *Resolutions* in himself, he shall also maintain the *Certainty of Gods providence*, and shall likewise maintain himself in piety, justice, and holinesse, which is got by believing on Jesus Christ our Lord.

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CONSID. XXVIII.

How a man should assure himself of his Vocation.

FOrasmuch as I understand, it doth greatly import, that a man should be *certain that he is called of God to the grace of the Gospel of Christ*, that is, to the intent that believing in Christ he should obtain immortality and eternall life: (for this certainty works in him the resolution with the world, and with himself, and mortification, by which he is maintained in his resolutions.) I come now to say, that a person that shall not have had a *Vocation* so evident clear and outward, as was that of Saint Paul, after the coming of the holy Spirit; or as was that of the Apostles, whilest Christ conversed with men; nor so effectuall and powerfull as in some persons, in whom although it be inward, yet the effects are so evident as may serve for outward; but shall have had a quiet, and remisse *Vocation*, as it is in those persons, in whom it being inward, and not able to shew it self by outward signes, because they are of themselves outwardly moderate in their affections and appetites: I say, that such a person may *certifie* himself of his *Vocation*, by the sense and feeling that he hath of his justification through faith. I would say, that when a pious person being moved unto Christian piety, or having understood the motion, shall doubt whether

ther he were moved and called of God, or onely moved by his own self-love; finding in himself some sense of his justification by Faith, that is peace of conscience, (which all they obtain, who believing make Gods justice their own) he may well assure himself, that his motion to piety was the *Vocation* of God, and no designe of humane wisdome; this being certain, that onely they who are *called* of God, do feel in themselves the benefit of Gods justice executed on Christ Jesus our Lord.

CONSID. XXIX.

That to believe with difficulty is a signe of Vocation.

THE *Easinesse* with which they believe the matters of Christian Faith, who believe by Opinion, by Relation, and by perswasion; and the *Difficulty* with which they believe them, who believe them by Inspiration, and Revelation, hath led me to this Consideration; that they who believe by *Relation*, amongst some true things believe many false, and are likewise more easie to believe false things then true; and they who believe by Revelation, believe onely true things, and of falsities they admit none; in such sort, that the *difficulty of believing* is rather a signe of *Vocation*, then the *easinesse*. He that believes by Revelation, believes as much as he feels, and because in those things which he doth not feel, he finds contradi-

ction,

ction he believes that which is inspired, and revealed unto him, and yet not that alwayes, but when the Revelation, and Inspiration, and the inward sense is lively and intire. They who obtain this Faith, Christ calls them *Blessed*, and these are the sonnes of God. And this is the faith that alwayes leads Charity, and Hope in its company, and *without which it is impossible to please God*; That which purifies the hearts, makes them clean, and quickens them. Of which our omnipotent God make us rich by Christ our Lord!

CONSID. XXX.

That God in communicating spirituall things unto us, dealeth as in giving the fruits of the earth.

SEtting my self sometimes to reason with God, I say unto him in this sort: *Wherefore Lord, when thou calleſt a person to thy kingdome, doeſt thou not make him presently feel his justification? Wherefore doeſt thou not presently give him the holy Spirit, which should rule and govern him? And why doeſt thou not shew unto him thy presence?* To this it seems to me, that he makes answer to me, saying, *For the self same cause, that I do not make the grain as soon as it is sown, to spring, so that it may be reaped.* This, say I, *is the curse of sinne: And this other matter*, saith

he, *is alſo through the curſe of ſinne.* Again, ſay I, *Since thou haſt done it with Saint Paul and with ſome others, why doeſt thou it not generally with all?* For the ſelf ſame cauſe (replies he) *that I have ſometimes given men bread to eat without cauſing it to grow by the ordinary way, willing to ſhew my omnipotency both in the one and in the other. As thoſe perſons* (ſay I,) *Lord to whom thou haſt given bread by extraordinary wayes, do more acknowledge that bread from thy liberality, then thoſe other, who have it by ordinary wayes; even ſo alſo, all thine elect would more acknowledge all their inward gifts from thy liberality, if ſo be thou wouldeſt do with them that which thou didſt with Saint Paul, rather then guiding them, as thou guideſt them, by an ordinary way. I will* (ſaith God) *that both the one and the other ſhould acknowledge from me that which they obtain by the ordinary way; and that ſo much the more, as it ſeems to themſelves, that they get it by induſtry and labour. For in this thing I will that they ſhould mortifie the judgement of their humane wiſdome, which mortification ſhould not be neceſſary, if they had theſe things by extraordinary way. I will have the labourer to labour the ground, and to ſow his ſeed. and I will that he ſhall attribute to me the fruit of all his labours. I will likewiſe that ſpirituall perſons labour and endea-*

endeavour what they may. and yet I will have them ſubmit themſelves to believe and to love, and ſo get juſtification, and the holy Spirit; and I will that they attribute all unto me. And hold thou it for certain, that as the labourer ſhould prove himſelf very raſh, that ſhould think to gather much grain, having the rain at his command when he pleaſed, and the Sunne when he pleaſed; ſo likewiſe ſhould that ſpirituall perſon be very raſh, who would hope to encreaſe much in piety and holineſſe, having the inſpirations in his own power when he would. Whereupon hold for certain, that he doth take the better, who freely in all things, and every where leaves it for me to do, without oppoſing himſelf in any thing and without ſuppoſing to govern by himſelf that which ought to be governed by me. With theſe Conſiderations I put my mind in quiet, when I find it impatient, and not well enduring to expect God; referring and ſubmitting my ſelf in all things and every where to my God; being aſſured that he doth govern and will govern me in this Chriſtian buſineſſe, according to my neceſſity, through his onely begotten Sonne Jeſus Chriſt our Lord.

CONSID. XXXI.

That the livelineſſe of Affections is more damageable then that of the Appetites; and that it is neceſſary that both the one, and the other ſhould be mortified.

EXamining in what properly the *livelineſſe of affections, and of the Appetites* doth conſiſt, and when this *livelineſſe* doth offend, and when it doth not offend: I reſolve my ſelf, that *the livelineſſe of affections* conſiſteth in the inward ſatisfaction that is according to the fleſh, that is, when a man abides alive and vigorous in reliſhing with the ſenſes of his mind, the things that belong to the world, ſuch as are honours done to him, ſelf-boaſtings, and that which is principall, his reputation and fame. And I underſtand that the *livelineſſe of appetites* conſiſteth in the outward ſatisfactions, that is, when a man abides alive and vigorous to reliſh with his five bodily ſenſes, the things that delight and content the ſenſuality. And reſolving my ſelf, that this *livelineſſe of affections and appetites* is then hurtfull, when he who hath it knows it not, underſtands it not, or doth not hold it for a fault, or defect; and that then it doth not hurt, when he that hath it knows it, and underſtands it, and holding it for a defect & a vice, goes by little and little refraining and mortifying it: I come to conſider, which of the two is moſt *damageable*, and moſt con-

contrary to the holy ſpirit, either the *livelineſſe of affections, or that of the appetites?* In this reſolution, I come firſt to conſider, that the *livelineſſe of affections* holds the inward man alive in the things of the world; and that the *livelineſſe of appetites* holds the outward man alive in things of the fleſh. And I underſtand that by how much the ſoul is more worthy then the body, by ſo much is the *livelineſſe of affections* more contrary to the ſpirit, then that of the fleſh. Furthermore I conſider in this matter; A certain perſon goes to a feaſt for his own ſatisfaction, I would ſay, to ſatisfie his appetites in ſeeing, hearing, ſmelling, taſting, and touching; and another perſon goes to comply with the world for the ſatisfaction of him that makes the feaſt: And it will ſeem, that in him that goes for his own ſatisfaction there is a greater *livelineſſe*, then in him that goes for others ſatisfaction, but it is not true: for if in him that goes for others ſatisfaction, the affections of his own proper eſtimation, and of the honour of the world, were not alive, he would not go: In ſuch ſort, that albeit he doth not go being drawn by his appetites, yet he goes being drawn by his own affections, and by theirs whom he deſires to pleaſe. It being very true, that that perſon that goes for his own ſatisfaction, ſatisfies his own appetites; and he that goes for others ſatisfaction, ſatisfies his own affections and others: It is

clear that the *satisfaction of the affections* is more damageable, and more contrary to the spirit, then that of the *appetites*. Furthermore I consider, that in the eyes of humane wisdome he is reprehended, and defamed, that is unbridledly *alive in his appetites*; and he is praised and honoured, that is moderate and temperate in them; and he is esteemed to be a Saint, that hath altogether *mortified* them. And on the contrary, he is esteemed and prized, that keeps *lively in his affections* of honour, and his own particular esteem; and he is esteemed vile and of no worth, that is in all these things *mortified*. Now it being true, that to the eyes of humane wisdome that alwayes appears great, which to the eyes of the holy Spirit seems little; and that alwayes appears little to humane wisdome, which appears great to the holy Spirit; it will easily follow that humane wisdome holding the *appetites more damageable then the affections*, the holy Spirit will hold *the affections more damageable then the appetites*. Many other things might be considered to confirm this, but these abundantly suffice to come to my intent, which is this, that that person, who studies to be like unto Christ, and like unto God, and to comprehend the Christian perfection, (in which he is comprized by the incorporation whereby he stands incorporated in Christ) must attend to *the mortification of his affections and*

and appetites, alwayes keeping strict accounte with them, to kill them in that wherein he shall see them alive. But principally he ought to attend to the *mortification of his affections*, as well for that respect which we have spoken of, as also because in the death of the *affections*, the *appetites* die; but the *affections* do not at all die in the death of the *appetites*; nay it comes to passe, that in the death of the *appetites* the *affections* revive: for as hath been said, in the eyes of humane wisdome the *mortification of the appetites* is very highly esteemed of, and therefore a man is prailed and honoured for it.

Hereby I understand this, That when any person *kills his affections* by humane wisdome and industry, despising honour, and reputation of the world; he grows vicious and licentious; for the *appetites* live and grow unbridled: And when another person *kills his affections* by the holy Spirit, he doth together therewith *kill his appetites:* by which proof a man may judge of many designes and motions pertaining to the despising of the world, whether they be of humane spirit, or from the holy Ghost.

I would to God that in me the *affections* were altogether dead, and likewise the *appetites*, so that neither my mind should be delighted with any thing that were not spirituall and divine, nor my body should take of the things of the world more then that which sufficeth to su-

ſtain it in the world the time that God hath ordained that it ſhould live here! But if ſo be I muſt run out in any thing, and that ſome kind of *livelineſſe* will remain in me, that of the *appetites* would leſſe diſpleaſe me, then that of the *affections*. I would ſay, I ſhould hold it for leſſe inconvenient to ſee in me ſome *livelineſſe of appetites*, and to ſatisfie my ſelf in them; then to ſee in my ſelf any *livelineſſe of affections* and to ſatisfie my ſelf and others in them. Nay verily, if the ſhame of the world, and the ill example I ſhould give to ſpirituall perſons did not reſtrain me, I could ſcarce contain my ſelf ſometimes from ſuffering my ſelf to be transported to the ſatisfaction of my *appetites*, holding it for certain, that by that means I ſhould ſooner *mortifie my affections*, and that my *affections dying*, my *appetites* would alſo *die* with them.

I will adde this, that the *affections are mortified*, when a man having opportunity to grow in honour and reputation, and in much credit with men, will not, but renounceth all: And that the *appetites are mortified*, when a man properly may ſatisfie them, and doth not ſatisfie them.

He that *mortifies his appetites*, doth kill his fleſh; and he that *mortifies his affections* crucifieth himſelf entirely with Jeſus Chriſt our Lord.

In ſaying, That ſometimes ſatisfying my appetites

petites, I should think to *mortifie my affections*; I mean this, that the shame and confusion which I should deserve in having *satisfied my appetites*, would be a cause that I should not think of being honoured and praised, and so satisfie my affections whilest I mortifie my appetites. This I hold for certain many of those persons prove in themselves, who attend unto the Spirit, of which persons onely I speak.

CONSID. XXXII.

Of the abuse, and of the right use of the holy Scriptures.

I Understand that learned men being without the Spirit, do suffer the self same deceit in the *holy Scriptures*, which unlearned men without the spirit of God do in *images*; in this manner: An unlearned superstitious man keeps a *crucifix* of Christ in his chamber, by means whereof, alwayes when he enters into his chamber, he remembers that wch Christ suffered; & finding (as he thinks) piety & religion in this remembrance, he puts in all other parts of his house other *images* like unto that; & knowing well that alwaies as he walks up and down his house, he shall see these *images*, which will bring to his memorie that which Christ suffered, he cares not to imprint in his mind Christ crucified, contenting himself to see him painted: and as long as he doth not keep him in his mind, he neither feels nor tasts the benefit of Christs Passion. And it comes

comes to paſſe, that when this ſuperſtitious unlearned man is moved to demand any thing of Chriſt, it ſeeming ſufficient to him to behold him painted with his bodily eyes, he careth not to lift up his mind to behold him with ſpirituall eyes; in ſuch ſort, that a man may ſay, that he doth not pray unto Chriſt, but unto that *picture*.

In the ſelf ſame manner a learned man without the Spirit, keeps written in *holy Scripture*, the things that pertain to a Chriſtian man, both that which he ought to believe, and that which he ought to do; in ſuch ſort, that when ever he gets his book, he underſtands both the one and the other: And this ſeeming ſufficient to him, he employes all his ſtudy and diligence in having many books, that may declare unto him the ſenſe and meaning of the *holy Scripture*, not caring at all to imprint in his mind that which he reads, and that which he ſtudies therein, nor to frame his opinions, nor his conceits in things pertaining unto Chriſtian piety, according to that he there reads, and ſtudies. And being deſirous to underſtand ſome ſecret of God, and of ſpirituall matters, applying himſelf to ſeek it in *holy Scripture*, he doth not lift up his mind to pray God that he would ſhew it him, and teach it him ſo, that he doth take for his aim the ſpirit of God; but [he contents himſelf with] that which by his own proper nature and wit he learns from that which was written by

by them, who had the spirit of God. And if so be they suffer this deceit, that handle the *Scriptures* which were written by the holy Spirit, what may we think is the deceit of them, who handle the writings that are written by humane spirits?

The unlearned man that hath the spirit, serveth himself with *images*, as with an Alphabet of Christian piety; forasmuch as he so much serves himself with the *picture* of Christ crucified, as serves to imprint in his mind that which Christ suffered, and to taste and feel the benefit of Christ. And when he hath imprinted him, and tasteth and feeleth him, he cares no more for the *picture*, leaving it to serve for an Alphabet to other beginners: And when he hath Christ in his mind, and is inspired to demand any thing of Christ, he careth not to set his corporall eyes on the *picture*, but sets his spirituall eyes on the impression, which he keeps in his mind: In like manner, a learned man that hath the spirit, serveth himself of *holy Scriptures*, as of an * Alphabet of Christian pietie, wherein he reads that which appertains to pietie, untill such time as it penetrate into his mind, so that he tasteth and feeleth not by judgment, nor by humane wisdome, but by his own pro-

* I much mislike the comparison of Images and holy Scripture, as if they were both but Alphabets, and after a time to be left. The holy Scriptures have not onely an elementary use, but an use of perfection, neither can they ever be exhausted (as pictures may by a plenary circumspection) but still even to the most learned and

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and perfect in them, there is somewhat to be learned more: therefore David desireth God in the 119. Psalme, to open *his eyes that he might see the wondrous things of his law*, and that he would *make them to see*; although by other words of the same Psalme it is evident, that he was not meanly conversant in them. Indeed he that shall so attend to the back of the letter, as to neglect the consideration of Gods work in his heart through the word, doth amisse; both are to be done, the Scripture still used, and Gods work within us still observed, who works by his word, and ever in the reading of it. As for that Text, *They shall be all taught of God*, it being Scripture cannot be spoken to the disparagement of Scripture; but the meaning is this, that God in the daves of the Gospel will not give an outward law of ceremonies, as of old; but such an one as shall shall have the assistance of the holy Spirit applying it to our hearts, and ever out-running the teacher, as it did when Peter taught Cornelius: There the case is plain, Cornelius had revelation, yet Peter was to be sent for; and those that have inspirations must still use Peter, Gods word: if we make another sense of the Text, we shall overthrow all means, save Catechizing, and set up Enthusiasmes.

per mind, in which he imprints the knowledge of God, which is there written; so as when there comes unto him a desire to understand any secret of God, first he goes to the book of his mind, and consults with the Spirit of God, and afterward he goes to prove that which he hath understood, with that which he finds written in those holy books; so as having at first served himself with *holy Scriptures* as with an Alphabet, he afterwards leaves them to serve for the same effect to other beginners, he attending to the inward inspirations, having for his proper master the spirit of God, and serving himself with *holy Scriptures* as with an *holy conversation*, and which causeth *refreshment* unto him, altogether

In the Scriptures are { Doctrines, these ever teach more and more. Promises, these ever comfort more and more, Rom. 15.4.

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putting from himself all those writings which are written by humane spirit. And so as well in the unlearned with the spirit, as in the learned with the spirit, is fulfilled that which was prophecyed of the time of the Gospel, where it is said, *they shall be all taught of God*, Isa. 54. 13. accordingly as they experiment in themselves, who obtain the spirit, which is communicated by Jesus Christ our Lord.

CONSID. XXXIII.

In what manner through patience and consolation of the Scriptures, we maintain our selves in hope.

ACcording to Saint Paul, Rom. 15. 4. we who in this life abide in the kingdome of God, *Maintain our selves in the hope of eternall life through patience and consolation of the Scriptures*, The patience consisteth in this, that although the accompishment of that which we desire, seem long, we do the more fortifie our minds to hope more and more, no wayes

The doctrine of this Consideration teacheth that of the former: for as the servant leaves not the letter when he hath read it, but keeps it by him, and reads it again and again, and the more the promise is delayed, the more he reads it, and fortifies himself with it; so are we to do with the Scriptures, and this is the use of the promises of the Scriptures. But the use of the doctrinall part is more, in regard it presents us not with the same thing onely when it is read, as the promises do, but enlightens us with new considerations the more we reade it. Much more might be said, but this suffi-

ceth, he himself allows it for *an holy conversation and refreshment*, in the 32. Consideration, and amongst all divine and spirituall exercises and duties, he nameth the reading and meditation of holy Scriptures for the first and principall, as Consid. 47. and others; so that it is plain the Author had a very reverend esteem of the holy Scripture, especially considering the time and place where he lived.

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departing from confidence. And the *consolation of Scriptures* consisteth in this, that reading in them the promises of God, we do anew confirm, and fortifie our selves in hope; there betiding unto us that which betides to one, to whom a lord promiseth by his letters a thousand duckets of Advance-money, who maintains himself in the hope to have it through patience, fortifying his heart more and more through hope, when it seems to him that the accomplishment of the promise is delayed, no wayes departing from his hope, and comforting himself with the letter of the lord, in which reading the promise, he doth anew comfort himself in hope, and anew confirm himself in the confidence which he hath to obtain that which is promised him. I say, that like as he bearing the delay, and reading the letter, conserves himself till the promise be made good unto him: So we on the other side, bearing with patience the delay of Christs second coming, and reading the holy Scriptures, confirm our selves untill we come unto that eternall life, which is promised us by Jesus Christ our Lord,

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CONSID. XXXIV.

In what doth consist the benefit which men have obtained from God by Christ.

A Certain rich man hath a woman slave, vitious and ill inclined, who hath her children also vitious and ill inclined, as her self is. He because they be such, will not for some time keep them in his house; but at another time for some other occasion he contents himself to keep and maintain some of them in his house; and moreover, to the end they may the more willingly stay with him, it pleaseth him to use them as sonnes; and because he sees their evil inclination, and sees, that if so be he goes by the way of rigour with them, it will be impossible to keep them in his house, he doth [therefore] not onely pardon them for being born of a vitious and ill inclined slave, (for, forasmuch as concerns this point, he did set his mind at quiet, when he took them into his house) but he likewise pardons all that which they shall do, being vitiously, and villanously drawn, and overcome by the evil inclination with which they were born. And they by the good usage of their Lord, (who hath made himself a Father unto them,) and by the good customes that they learn, being in his house, leave that which they inherit from their old and evil mother, and get that which they see in their new and good Father: and in this manner they come to be heirs of the goods of their

their Lord, who is become unto them a Father. By this similitude I understand, in what Christs benefit towards men doth consist. The rich man is God: The evil slave is humane nature depraved by the first transgression: Her sonnes are all mankind: The house of God is the kingdome of God: The time in which God admits men into his kingdome is the time of the Gospel: The occasion is the justice of God executed on Jesus Christ our Lord: For this, God is content to admit into his kingdome them that come unto him, and to hold them for sonnes, and so use them as sonnes. And because he knows their evil inclination, and sees that if he [should] use rigour with them, it will be impossible for them to keep themselves in his kingdome, he [therefore] pardoneth them not onely the fault of their depraved nature, with which they are born, which is originall sinne, (for forasmuch as belongs to originall sinne, he pardons it when he admits them to his kingdome;) but also all those things which they shall do vitiously and villanously, being drawn, and overcome by that evil inclination with which they were born, (which is proper and naturall unto them) whilest they resist and strive with it. Whereupon they by the favour of God, who of a Lord is become unto them a Father, making them sonnes of slaves, and by the good customes which they learn

learn continuing in the kingdome of God, do by little and little forsake that which they hold of their old evil and vicious mother; and get that which they see in their new good and heavenly Father, leaving, both to appear and to be like their mother. And as before they came unto the kingdome of God, they had and represented in them the image and the likenesse of depraved nature; so likewise being entred into the kingdome of God, they have and represent in themselves the image and similitude of God; recovering that which the first man lost. By this I understand in what sort man was created unto the likenesse and similitude of God, and in what doth consist the benefit that men have received by Jesus Christ our Lord.

CONSID. XXXV.

Whence that difficulty comes, which pious persons find to continue in that which appertains to Piety and Justification.

CONsidering that the duty of Piety is for a man to content himself with every thing which God doth, perswading himself and holding for certain, that every thing that so comes to him, is Good, Holy, and Just; believing that all that which comes to passe in this present life, comes to passe by divine providence, without admitting that any thing should come to passe by chance: And considering that the

duty of Chriſtian Faith is to accept with his mind, and to confeſſe with his mouth, the Goſpel of Jeſus Chriſt our Lord. I ſee on one ſide in many men that have not the ſpirit, much conformity to the will of God, in ſuch manner, that they neither grieve themſelves, nor reſent out of meaſure the death of thoſe perſons whom they greatly love, nor the loſſe of goods, nor the loſſe of honour, and that they themſelves are content to die: And I ſee likewiſe in many other men that have not the ſpirit, much acceptation, and much confeſſion of the Goſpel, without any ſcruple or doubt at all. And I ſee on the other ſide, that ſome ſpirituall perſons grieve themſelves, reſent, and are very ſorrowfull for the death of thoſe perſons whom they loved, and for other inconveniences that befall them, and they cannot bring themſelves to be willing to die, and that they feel the loſſe of eſtate, and the loſſe of honour; And I ſee alſo in other perſons who have the ſpirit, much wavering in the acceptation, and confeſſion of the Goſpel, that they cannot believe, nor confirm themſelves in all that is therein. I have many times ſet my ſelf to conſider the cauſes whence theſe contrary effects ſhould proceed; foraſmuch as it ſeems, that in him who hath not the ſpirit, there ſhould not be conformity with the will of God, nor ſhould he give credit to the Goſpel: and in him that hath the ſpirit, there ought

ought to be both the one and the other. And after consideration I understand, that however flesh doth sometimes a little contradict flesh, yet in the end flesh suffers her self to be overcome, and subdued by the flesh: whereupon there being in a man that hath not the spirit, as well an affection of the flesh willing to conform it self with God, as to grieve, to be sorrowfull, and to resent it self for the inconveniences that offer themselves in this present life; it comes to passe, that one affection overcoming the other, it seems that such a man doth conform himself with the will of God, but it is not true: for he doth conform himself, but onely with his own proper will, whereby, for his own satisfaction, and for his own designes, he doth determine to content himself with every thing, and to conform himself in all things to the will of God.

That this is true, we read in many books of the Gentiles, and we hear and see it in many other Nations altogether Infidels. and others that counterfeit faith. Likewise I understand, that there being in a man that hath not the spirit, as well an affection of the flesh to accept and confesse the Gospel, as not to accept nor confesse it; it comes to passe that one affection overcoming the other, it seems that such an one believes the Gospel; but it is not true: for he doth believe onely his own opinion and

imagination, as the Jew that ſtands ſtubborn in his Law, and as the Moor that believes his Alcoran.

On the other ſide, I underſtand that the fleſh alwayes repugnes againſt the ſpirit, alwayes contradicts it, and alwayes ſtruggles with it, by reaſon of the great enmity that is between them two. Whereupon it comes to paſſe that there being in a man that hath the ſpirit, an affection of the ſpirit, that makes him willing to conform himſelf to the will of God, contenting himſelf with every thing that God doth, and combating and reſiſting the fleſh, which is not ſoon overcome; it comes to paſſe that the man who hath the ſpirit, laments, reſents, and is grieved for the corporall incommodities, and for all thoſe other things, in which the fleſh ſuffers, and above all things for death. For ſo we ſee that the Saints of the Law did grieve themſelves; and Saint Paul, a Saint of the Goſpel would have reſented it as himſelf ſaith, Phil. 2. 27. if that friend of his Epaphroditus had died; and even the ſonne of God our Lord God Jeſus Chriſt did reſent himſelf, and was grieved at the death of Lazarus, Mat. 26. 38.

In like manner I underſtand, that there being in the man which hath the ſpirit, an affection of the ſpirit to be willing to accept, and confeſſe the Goſpel, and the fleſh repugning and contradicting, becauſe it hath no part in ſuch deſire,

desire, nor in such will; it comes to passe that a man that hath the spirit, feels a weaknesse in his faith, and goes wavering and doubting in it, as we have read in some Saints, and as we see it in others: in such sort, that as from the small contradiction which the affections of the flesh have amongst themselves, there comes forth an appearance of Piety, and Faith, in them that have not the spirit: so from the great contradiction that is between the Flesh and the Spirit, there proceeds from them that have the spirit, a weaknesse in piety and faith: that befalling in a man, which befalls in the world, in a Province, or in a Common-wealth; that as it comes to passe, when any person speaketh or publisheth any thing with an affection of the spirit, he presently finds an opposition, contradiction, and outward persecution, although it be a thing which is ordinarily spoken and practised, but without the spirit, and out of humane affections: so likewise when a man goes about through the motion of the spirit to perswade himself, and *confirm himself in any thing pertaining to piety, or justification*, he suddenly finds an inward opposition, and contradiction: for his own affections, and his own appetites, which are mortall enemies to the spirit, rise up against him. And this comes to passe, notwithstanding that the self same things have been formerly accepted

pted and believed of him by his own proper affection and opinion.

Whereupon I gather this conclusion, That it is a signe, that it is the holy Spirit which works in a man the will and desire to increase in piety and justification, when a man finds in himself much opposition and contradiction; and when also he finds outward opposition from men. And I resolve my self, that in this fight and opposition a man ought to labour and travell much, but without afflicting, or grieving himself; for although the flesh together with all its affections remain alive, yet the holy Spirit shall have the victory, and be the conquerour. For it is not meet that the sonne of the slave, that is, the flesh, should be heir with the sonne of the free-woman, that is, the spirit, of those goods that properly belong to the spirit, that is, of the knowledge of God, in the present life, and of the vision of God, in life everlasting. And saying the flesh, I understand the affection of flesh, that which men receive from Adam, all which must needs die in us, to the intent that all that may live in us, which we can receive from Jesus Christ our Lord.

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CONSID. XXXVI.

In what Christian Liberty doth consist, how it is known, and how it is to be exercised.

THat it may be well understood, wherein *Christian liberty doth consist, how it is known, and how it is exercised*, it imports much to understand first in what the Hebrew servitude did consist, how it was understood, and how it was exercised. The Hebrew servitude, as I understand, proceeded from the command of the law, which by threatnings and promises kept men in servitude, and intreated them as servants. Amongst the Hebrew people, some applyed themselves to the law by inspiration, others out of opinion; and there were others also who cared not for the law, living licentiously; these knew not the Hebrew servitude, neither exercised themselves in it. They who out of opinion applyed themselves to the law, desiring and procuring that the curses wherewith the law threatned transgressors, should not be executed on them, and that the promises which the law made to them that observed it, might be fulfilled in them, knew the Hebrew servitude, but did not exercise it as they ought: for being governed by their own proper spirit, they were most superstitious in some things, and most licentious in others. They

who by inſpiration applyed themſelves unto the law, and exerciſed themſelves in it, as was meet, deſiring the promiſes thereof, and fearing the threatnings, knew the Hebrew ſervitude, ſeeing that it behooved them alwayes to ſtand knit unto the law, and they exerciſed themſelves in it as was meet, holding themſelves for ſervants, and depending on the will of God; for being governed by the holy ſpirit, that did inſpire them to the fulfilling of the law, they were pious, holy, and juſt. In ſuch ſort, that the Hebrew ſervitude conſiſted in the law, and was known when men applyed themſelves to the obſervation of the law; and was exerciſed, when the application proceeded from the holy Spirit. On the contrary, the *Chriſtian liberty conſiſteth in the abrogation of the law*, which was altogether abrogated in the coming of the holy Spirit, which ſucceeded in place of the law to govern the people of God.

Among them who have the name of Chriſtians, there are ſome, who feel this Liberty by the holy ſpirit; there are others who gueſſe at it by humane ſpirit; and there are others, who neither feel nor gueſſe at it.

They who neither feel, nor divine it, are altogether like unto them amongſt the Hebrew people, who divined the ſervitude of the law, being in all things moſt ſuperſtitious,

ous, obliging and binding themſelves not onely to that which they think to be the law of God, but alſo to that which they know to be the law of man; and more then this, they themſelves do oblige and bind themſelves to other laws; in ſuch ſort, as they know not in what *Chriſtian Liberty* doth conſiſt, neither do they exerciſe it, living wretchedly in miſerable and hard ſervitude. They, who by humane ſpirit divine *Chriſtian Liberty*, are much like unto them amongſt the Hebrew people, who made no account of the law, they taking away from themſelves all manner of yoke, live licentiouſly, not knowing nor exerciſing the *Chriſtian liberty*, as is meet. They are ordinarily impious and vicious; and I underſtand that they divine *Chriſtian liberty*, by humane ſpirit, who by their own wit and judgement, and by that which they read and hear, that a Chriſtian man is free, not conſidering whether they be Chriſtians in ſuch manner, as that *Chriſtian liberty* appertains to them: theſe call the licentiouſneſſe of the fleſh, *Chriſtian liberty*.

They who by the holy Spirit feel the *Chriſtian liberty*, are like to them amongſt the Hebrew people, who through the holy Spirit applyed themſelves unto the Law: They know, that *Chriſtian Liberty conſiſteth in this, that a Chriſtian ſhall not be*

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* All the discourse from this place to the end of the chapter may seem strange, but it is suitable to what the Author holds elsewhere, for he maintains that it is faith & infidelity that shall judge us now since the Gospel, and that no other sinne or vertue hath any thing to do with us; if we believe, no sinne shall hurt us; if we believe not, no vertue shall help us. Therefore he saith here, we shall not be punished for evil doing, nor rewarded for well doing or living, for all the point lies in believing or not believing. And with this exposition the Chapter is clear enough but the truth of the doctrine would be examined, however it may passe for his opinion, in the Church of God there is one fundamentall but else variety. The Authors good meaning in this, will better appear by his 38. Consideration of faith and good works.

punished for his evil living, nor be rewarded for his well loving; knowing that punishment is for unbelievers, and the reward for the faithfull: inasmuch as God will punish them that believe not on Christ, and not believing on him do not accept the covenant that he set between God and man; and that he will reward them that shall believe in Christ, and accept the covenant of Christ.

They who in this manner know the *Christian liberty*, having no regard to rewards or punishments, but having a regard to observe the decorum of those persons whom they represent in this present life: that is, to be a member of Christ the most perfect head, and to live in this life a life like unto that, which they are to live in eternall life, do well exercise the *Christian liberty*: For being governed by the holy spirit, on one side they find and know themselves to be free and exempted from the law, insomuch that it seems to them, that they may say with Saint Paul, *All things are lawfull unto me*, 1 Cor. 10. 23. Neither fearing to be punished

nished for transgression, nor hoping to be rewarded for observation; and in this they feel and know the *Christian liberty*. And on the other side they find, and know themselves obliged to be like unto Christ in their life and manners, and therefore they say with S. Paul, *All things are not expedient*. Thus they exercise themselves in *Christian liberty*: so that *Christian liberty consisteth in the abrogation of the law*, and is known when men do not fear the punishment of the transgression of the law, nor pretend the reward of the observation thereof. And it is well exercised when men observe the decorum that belongs to a Christian, who is a member of Christ, and ought in all things to be very conformable to Christ. Hence I gather, that since men that divine *Christian liberty* by humane spirit, wit, and judgment, make themselves vitious and impious; and not understanding it, make themselves superstitious and miserable; and understanding, knowing, feeling, and exercising it by the holy Spirit, become holy, pious, and just, becoming very like unto Christ our Lord; it is good that a man should apply himself to understand the *Christian liberty*, craving of God his holy Spirit, which may cause him to know and feel it, and likewise make him to exercise it. And in this manner neither will the not knowing it make him to live with superstition and in misery: nor the knowing it by hu-

humane ſpirit, make him to live licentious in his *manners*, and impious in his mind: and to underſtand, know, and exerciſe it, will make him to live without fear before God, with holineſſe and righteouſneſſe all the time of his life, and will afterward ſet him glorious in life everlaſting, with Jeſus Chriſt our Lord.

CONSID. XXXVII.

That they who knew God by meere relation, have a falſe opinion of him. and they who knew him by the holy Spirits have a true.

THis is alwayes true, that men frame their opinions and conceits of thoſe things which they know not, according to the relations and informations that men give them of thoſe things. And it comes to paſſe, that when a man takes an affection to every thing which he ſeeth, we hold him for vain; and that when he doth delight to take money and gifts, we hold him for covetous; and that when he doth not pardon when he is offended, we hold him for cruel, inhumane, and revengefull: So this is alwayes true, that when we have need of ſuch a man, we do endeavour to gain his good will with thoſe things which are according to the opinion and conceit which we have of him by relation; in which we continue and perſevere, untill ſuch time as coming into acquaintance and familiarity with that man, by little and little we

we have other opinions and conceits of him, according to that which we our ſelves know of him. Whereupon now we do not go about to gain his good will by thoſe things with which we did at firſt, following the *Relation*; but by thoſe things which according to our own knowledge ſeem to us to be to purpoſe.

This betides us with God: Men being deceived by humane Philoſophy, and by their own wiſdome and reaſon, which doth not reach unto the knowledge of God; and being deceived principally by ſuperſtition, and falſe religion, they make relation that God is ſo delicate and ſenſitive, that he is offended for every thing: that he is ſo vindicative, that he doth puniſh all offences: that he is ſo cruell, that he puniſheth them with eternall puniſhment: that he is ſo inhumane, that he delights that we ſhould chaſtize our perſons, inſomuch as to ſhed our own bloud which he hath given unto us; and that we ſhould deprive our ſelves of that ſubſtance which he hath given unto us, to the end that we ſhould therewith maintain our ſelves in this preſent life; that he doth delight that we ſhould go naked and barefoot, alwayes ſuffering: that he is vain, and that preſents do pleaſe him, and that he delights to have gold and goodly furniture; and in ſumme, that he delights himſelf in all thoſe things, in which a tyrant doth delight, and rejoyceth to have from them that are ſub-

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ject to him. According to this *Relation* which men make to us of God, we frame our opinions and our conceits of God; and so much the more, because what men tell us by word of mouth, we find written in the writings of men. And inasmuch as both they and we, when we begin to reade *holy Scripture*, have already conceived this opinion of God, and formed these conceits of him, it comes to passe, that not gathering the true fruit of *holy Scripture*, which consisteth in the knowledge of God, but rather stretching it out, and understanding it according to that opinion, and to those conceits which we bring with us by the *Relation of men*, it befalls us, that the *holy Scripture* being the *Relation of the holy Spirit*, by means whereof we might conceive a true opinion and right conceits of God, we make it that it become the *relation of men*, & that it speaks not that which the holy Spirit intends, but that wch humane ignorance imagines. From whence it comes to passe, that men knowing that they have need of God, because they hold him for sensitive, for vindicative, for cruel, live in continuall scruples, & continuall fear & terrour, wch are things that ordinarily beget hatred. Because we hold him for inhumane, we punish our own persons with fastings, with watchings, with disciplines, & with all those other things which the flesh abhorres; and in this we think much to please God, because

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we account him covetous, we offer unto him our goods, and we adorn him with ornaments of gold, of silver, and of jewels. And in summe, because we account him a tyrant, we demean our selves with him in all things and every where, as we demean our selves with them that are tyrants. In this we abide, & in this we persevere all the time that we frame our opinions and our conceits of God, by the *relation* that we have *of men*. Whence I understand, that whilest a man procures to gain Gods good will by these things, he shews that the opinion and conceit that he hath of God, is by *mans relation*. And if any man shall say unto me, I do these things to conform my self with others, but I have no confidence in them, nor do I esteem them at all; I shall answer him, that it is a most difficult thing to understand whether he trust in them or no. And I shall say unto him, Wilt thou, brother, understand whether thou trust in them or no? Examine thy self well, whether thou find satisfaction in doing of them, or no; whether thou hast a good opinion of them who do them, or no; and whether thou hast an evil opinion of them that do them not, or no; and so shalt thou understand whether thou hast confidence in them, or no. And finding that thou hast confidence in them, hold for certain, that the opinion and conceit which thou hast of God, is by *relation of men*.

They

They who accepting the Gospel, and through the covenant of justification which is by Jesus Christ our Lord, are made the sonnes of God, and having familiarity with God, know God, and get a new opinion of God, and frame new thoughts of God, not now by relation but by knowledge and experience; and going unto the *holy Scriptures* with their new thoughts, find written in it the self same which they know and experiment: they find that God is patient, mercifull, slow to wrath, and estranged from revenge; except it be in them that are the vessels of wrath, whom also God for sometime suffers. Understanding this, they drive out of their minds all scruples, fears, and terrours; they understand that God is full of such loving kindnesse, that to give eternall life to men, he sent into the world his own sonne, made a man, on whom he executed the rigour of his justice, whereby they know, that he doth not delight that men should punish their own persons; but this indeed he requires, that they should in such sort be dispoiled of self love, that being evil intreated upon whatsoever occasion, they should not be grieved nor resent themselves; And that he would not that they should deprive themselves of their goods, but that they should possesse them in such manner, that being by whatever occasion deprived of them, they should not esteem it for evil, nor be sorrowfull;

full; and that it being necessary to leave them, God calling them to the preaching and manifestation of the Gospel, they should immediately leave them, and deprive themselves of them. Finally, these persons holding this new opinion, and these new conceits of God, knowing God first in Christ, are just and holy; and knowing that God delights himself in holinesse and righteousnesse, they serve him in holinesse and righteousnesse. And also acknowledging God in naturall things, they content themselves with all things, after whatsoever manner they come to passe; they follow willingly that order which God hath set, without being grieved or resenting themselves for any of those things which befall them, holding them all for good, and just, and holy; although sometimes according to the judgement of humane wisdome they be judged the contrary. And because they understand that God is delighted with this obedience, and this mortification of humane wisdome, in serving with obedience, and with mortification, they serve with piety: In this they abide whilest they remain in the opinion and in the conceits which are had of God, by the familiarity, and by the knowledge, and by the experience that they have of God, who accept the covenant of justification, which is by Jesus Christ our Lord. They as I understand, not onely find no satisfaction in those things

which they do, who ſtand in that opinion of God, and in thoſe conceits of God, which are had by *relation of men*; but if they be neceſſitated to do them, they feel diſpleaſure and diſcontent: And this diſpleaſure, and this diſcontent in theſe things, I underſtand to be a good counterſigne for to know that a man hath now loſt the opinion, and thoſe conceits of God which are by relation of men, and hath obtained that opinion, and thoſe conceits of God which are by familiarity, and by the knowledge of God, and by the experience of thoſe things which are by the ſpirit of God.

By this Conſideration I underſtand the cauſe why a perſon beginning to have familiarity with God, and to have experience of the things of the ſpirit of God, it ſeems every day to him that the knowledge of God is renewed in him, that is, that he comes anew to know God; becauſe that holding a long time imprinted in his mind that opinion of God, and thoſe conceits which are by *relation of men*, and not being able at once to diſpoyl himſelf of them, and leaving them by little and little, he goes on by little and little receiving that opinion and thoſe conceits of God, which are by the ſpirit of God. Whereupon it comes to paſſe, that it ſeems to him to make ſo many changes in the knowledge of God as thoſe are, which he makes in leaving his old opinion, and his old conceits of God, and in clothing of him-

himself with a new opinion, and new conceits of God. And because it is also more proportionable to the depraved nature of man, to abide in the first then in the second, in the old then in the new, in that of Adam then in that of Christ, in that of the Law then in that of the Gospel; I understand that with difficulty doth a man spoil himself of the old, and cloath himself with the new. And I understand, that to a regenerate man & renued by the holy spirit, it appertains to keep his mind all his life long attent to despoil himself of that opinion, and of those conceits of God which are by *relation of men*; and to cloath himself with that opinion, and with those conceits of God, which are by *Revelation of the spirit of God*, which is obtained by Jesus Christ our Lord.

CONSID. XXXVIII.

By a comparism is shewed in what the errour of false Christians doth consist, and what true Christians do.

THis is certain, that all of us would judge and hold them for very fots and fools, who finding themselves banished from a kingdome by their demerits, and there being presented unto them on their Kings behalf a Patent subscribed with his name, and sealed with his seal, by which he pardons them, and enables them to return unto the kingdome; and they taking

the Patent, and acknowledging the Kings hand in it, and the Kings seal, should not care at all to come unto the kingdome; but set themselves to examine, whether the seal with which that Patent was sealed, were of gold or of brasse; and occupying themselves in adoring and adorning it, themselves alwayes abiding in exile, and deprived of the kingdome, and deprived of the Kings grace, procuring by other means, and by other wayes to have that which the King had freely and liberally given unto them by that Patent of his, which they had read and acknowledged, and which they adore and observe with reverence, doing in it and with it, that which is of no importance to them, to that purpose for which the King sent it unto them. For that which belonged to them to do, if so be they were wise, were in receiving and acknowledging the Patent, to come unto the kingdome, and to accept the Kings grace, and afterwards to observe and well keep that his Patent in testimony of their pardon, and thereby should they know from the Kings hand, and from his seal whatever concerned them to know

By this comparison I understand what a man ought to do, presently after he comes to the knowledge of the Evangelicall preaching, which is like unto a Patent, by which God freely and liberally pardons all those misdoings, by reason whereof we remain in exile

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and out of his kingdome, and he doth enable us to return, and to enter into it, and to recover his favour, and together with it his image and similitude. And I understand also how great, and wherein the errour, the sottishnes, & the folly of men doth consist, who reading the Gospel, approving it & holding it for true, and yet not relying upon that which it promiseth, nor entring into the kingdome of God, nor making peace with God, do occupy themselves in examining and discussing curious matters of God, and of Christ, such as appertain not to them, and are not profitable unto them; and do occupy themselves in serving God and Christ, in those things which are not required of them, nor are acceptable unto him, and by which they do peradventure more procure the wrath of God against themselves. In this errour I understand it, all men come, who govern themselves in Gods affairs with humane wisdome, not knowing God, nor knowing Jesus Christ our Lord.

CONSID. XXXIX.

That Quickning answereth to Mortification, and the glory of the Resurrection answereth to Quickning.

THis is certain, that assoon as a man being inspired of God, accepts the covenant of justification by Jesus Christ our Lord, he begins to die unto the world, and to live unto God, to

die unto Adam, and to live unto Chriſt, to come out of the kingdome of the world, and to enter into the kingdome of God: And that at that time which a man dies, the ſoul being ſeparated from the body, he doth accompliſh his dying to the world, his dying to Adam, and his coming out of the kingdome of the world; & that when he ſhall riſe again, his ſoul returning to unite it ſelf with the body, he ſhall live perfectly and entirely unto God; he ſhall live unto Chriſt, and ſhall abide in the kingdome of God. Whereupon, conſidering the difference that is betwixt the ſtate of a man however much mortified he be to Adam, and to the world, whileſt his ſoul remains with his body, and the eſtate of another man already dead, his ſoul being ſevered from his body; I underſtand the difference that ſhall be between the eſtate of a man, how much ſoever mortified he be to God and to Chriſt, whileſt he continues in this preſent life, from that eſtate in which he ſhall ſtand being raiſed to God and to Chriſt in eternall life: underſtanding that there ſhall be without all compare greater difference between the ſtate of the reſurrection, and that of vivification, then is between the ſtate of death and that of mortification, although this ſhould be never ſo great. I would ſay, that much greater is the difference between a man raiſed up, and him that is quickned, then that which is between a man that is dead

dead, and him that is mortified; underſtanding that the mortified ſtands as it were dead, ſtanding crucified unto the world, and unto himſelf, rather in the other life then in this; and that he who is quickned, ſtands as it were not raiſed up, ſtanding ſubject to paſſions and to death, from all which he is free in the reſurrection. And underſtanding all this, I uſe ſo to call *mortification an imperfect death, and vivification an imperfect reſurrection*. And I underſtand, *that ſuch ſhall the reſurrection be in eternall life, as the vivification is in the preſent*: I would ſay, *that the glory of the reſurrection ſhall anſwer to the perfection of the vivification*. Whence I gather, that ſince vivification anſwers to mortification in this preſent life, and that the glory of the reſurrection in eternall life, ſhall anſwer unto vivification, it belongs to the pious Chriſtian who deſires to live eternall life, to attend to mortifie himſelf much, to become much like to Chriſt in his death, that he may be likewiſe much like to Chriſt in his reſurrection, in which a man ſhall perpetually abide in the kingdome of God, together with the Sonne of God himſelf, Jeſus Chriſt our Lord.

CONSID. XL.

Two wills in God, one Mediate, the other Immediate.

IN God I conſider *two Wills, one Mediate and Generall, and another Immediate and Particular.*

eular. With one I underſtand, he governs the univerſe; and with the other I underſtand, he governs thoſe who are redeemed by Chriſt. Of the one I underſtand all the creatures are the executioners, every one in his degree and office; and of the other I underſtand the holy Spirit is the executioner, and the perſons which are partakers of the ſelf ſame ſpirit.

Furthermore I underſtand, that men do oftimes grieve themſelves for thoſe effects which reſult from the *Mediate Will* of God because it ſeems to them to redound unto their damage. And I underſtand, that of thoſe effects which reſult from the *Immediate Will* of God, thoſe perſons to whom they appertain, do alwayes rejoyce, becauſe they alwayes redound to their good. The effects of the *Mediate Will* I underſtand to be thoſe which reſult from the heavenly influences, and other naturall cauſes, which following the order that God hath ſet, do ſometimes hurt, and ſometimes help. This order and this courſe I underſtand is ſometimes altered by the *Immediate Will* of God; and I underſtand it is ſometimes reſtrained by the ſame *Will*. And in this alteration and reſtraint I underſtand that one part of that *Will* of God which we call *Immediate*, doth conſiſt; becauſe it followeth not the common and generall order: The other part of the *Immediate Will* of God I underſtand conſiſts in thoſe things which he

he himself doth by his word, & by the holy Spirit; such as are the Creation of the World, and particularly that of Man; the Reparation of mankind by Jesus Christ; the Vocation to the participation of this good; Justification, with all the other spirituall knowledges and feelings. To this *immediate will* of God, I understand a man was subject in his first creation; And I understand, that in sinning, he made himself subject to the *mediate will* of God, under which subjection I understand all evils do consist, and all troubles, to which our humane nature is subject, amongst which death is a most principall one.

In this discourse that hath been said, I understand two things; the one, that Adam disobeying God, made us subject to *the will* of God which is *mediate*, and thereupon to evils, and to death: And that Christ obeying God, returns his to the subjection, and to the *will* of God, which is *immediate*; and therefore he frees them from evils and from death; from death he frees them by the Resurrection, in which they shall live an eternall life; and from evils he doth sometimes free them, causing that those should not touch them, which should touch them according to ordinary course; at other times depriving them of the feeling of them; and other times mortifying them therewith; In such sort that the evil is converted into good:

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and as he doth not in such manner free them from death, that they should not dye, but he doth inable and dispose them to a most happy and everlasting life; so neither doth he free them from evils, in such sort, as they should not touch them, but he doth inable and teach them to draw good out of these evils.

The other thing which I understand is, that the continuall sighing of a man, that feels, or begins to feel in himself the benefit of Christ, ought to be in desiring and demanding to be freed from the subjection of Gods *mediate will*, and return under that *will* which is *immediate*. For God being soveraignly good, or rather goodnesse it self, in that *immediate will* of his there can be nothing but that which is such as he himself is. And I think assuredly, that Christ counselling his to say, *Thy will be done, in earth as it is in heaven*, doth counsell them to have this desire of which I have spoken, and that they should alwayes sigh in this manner; as if he should have said; Crave of God that he would make you exempt from that ordinary Regiment and government, and make you free from the government of his *mediate will*, and that he would set you in that of his *immediate will*; in such sort, that like as the heavenly armies are immediately governed of God, so you also, that are on earth may be immediately governed of God!

Whence

Whence I gather, that when a pious person shall feel himself troubled and molested in his body, or in his mind; it shall be well, that attributing that trouble and molestation to the subjection of that *will* of God which is *mediate* he should feel in himself the evil of *Adam*: and that desiring, and sighing to feel the good of Christ, he should say to God, *Thy will be done! Free me, Lord, from this thy mediate, and generall will*, and set me in thy *immediate, and particular will!* deprive me of the feeling of evil by the disobedience of *Adam*, and set me in the feeling of good by the obedience of Christ! they who say these words, *Thy will be done*, and understand it not in this manner, if they shall well examine their minds, I am assured they shall find they say it, because they cannot otherwise choose: for if so be they could cause that God should do that which they would, they would not easily submit themselves to the *will* of God: but when they cannot put in execution their own wills, they say unto God, *Thy will be done*, making a virtue of necessity. They who say unto God *Thy will be done*, pretending as is said, to be subject to the *will* of God, that is *immediate*, they say it with all their mind, they say it with the holy Spirit, and they say it in that sense which Jesus Christ our Saviour intended it should be said.

I do not understand, that in that *will* of God which I call *mediate*, there is not a particular providence of God, but I understand, that that providence is generall to many persons, such as is the rain, the sunne-shine, &c. of which things many enjoy their parts. And the *immediate will* I understand is a more particular and more favourable providence with them who are elected, such as it was in giving us Christ, and such as are other favours, which are done more to one then to another; of which sometimes some wicked likewise have their part, although that be not Gods principall intent; so as when he staid the Sun through Joshua's prayers, of that favour many wicked had their part, as a man may say, by chance; the people of God injoying it much otherwise, because they felt the favour of God in it. In this manner a man may discourse through all outward favours, which God doth unto his, of which others likewise that are not his, do alwayes injoy some part, but they do not know that more particular and more favourable providence and *will* of God in them, and so as much as concerns them, they are things that come by chance.

I resolve therefore my self in this, that saying the *mediate will* of God, I understand that generall providence of God, which is with naturall order, in which alwayes God doth concur; and that saying the *immediate will* of God,

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I understand the more particular and favourable providence of God, by which the naturall order is altered. And to this I attribute all that which God works in his, and for his. And I call them his, who are incorporated with Jesus Christ our Lord.

CONSID. XLI.

That God will that pious persons should know that all things are to come from him, and that they should have them all of him.

COnsidering that Jesus Christ our Lord certifies every pious person, that *he shall obtain from his eternall Father all that which with confidence he shall demand in Prayer*; and experimenting in my self, and finding the same experience in other persons addicted unto piety, and sometimes I do not obtain that which I demand, when to my seeming I have most confidence in prayer, and that sometimes I do obtain that which I demand, when to my seeming I have lesse confidence in prayer; I suppose that God so demands of a man confidence in his prayers, as he demands of him all his love. God well knows that a man cannot *love him with all his heart*; and he well knows, that he cannot have confidence in prayer; for both the one, and the other, is contrary to his naturall inclination; and it is necessary, that both the one, and the other, should come from him.

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And he requires it of man, becauſe man ſhould know himſelf, and knowing himſelf ſhould humble himſelf, and remit himſelf to the mercy of God, and ſhould not pretend to be able to do any thing of himſelf. And becauſe he knows that a mans mind is moſt arrogant, he is ſometimes the more deaf to a mans petition, when it ſeems to a man himſelf, to have greateſt confidence in his prayer. This God doth to the intent that a man ſhould not attribute that to his own confidence, which he obtains by prayer; and to the intent that he ſhould underſtand the difference between that confidence which is properly his own and that which comes from God: and to the intent he might know, that he makes account of him, and that he loves him, ſometimes he gives him that which he demands, when to his own ſeeming, he hath leaſt confidence; other times he gives it him without demanding, onely upon deſiring; and ſometimes he gives him that which it may be he would deſire, without any deſiring at all. Whereupon I underſtand, that God would have from a man, that he ſhould apply his mind to give all his love unto him, to have confidence onely in him, to hope from him all whatever appertains to this preſent life, and to the future. With this application, and with this propenſion, I underſtand that a man obtains two principall things; the one, that God winks at his

his coldneſſe in love, his weakneſſe in confidence, and his impatience in hope: and the other, that God himſelf by little and little goes inflaming him in love, fortifying him in confidence, and animating him in hope; and ſo he comes to fulfill that, which Jeſus Chriſt our Lord promiſed.

CONSID. XLII.

In what ſort a pious perſon ought to govern himſelf in the ſtate of inward proſperity, and adverſity.

IT comes to paſſe that a pious perſon finding himſelf in a dry and diſcontented eſtate, finds himſelf likewiſe without confidence, and as it were an Infidell. And it comes to paſſe that finding himſelf in another eſtate with ſatisfaction, and with joy, and content, he finds himſelf together therewith, full of confidence, and full of faith, whereupon the enemy of mankind willing to diſturb his felicity, comes to perſwade him that he truſteth and believeth for the good which he finds in himſelf, in ſuch ſort, that he hath confidence in himſelf, and not in God; and it is clean contrary. And therefore the pious perſon finding himſelf in that firſt eſtate, ſhall know and underſtand what he is of himſelf, what his own being is, and the being which he hath from Adam; and ſhall think, becauſe he hath at other times felt the favour of God,

God, he feels in that estate his disfavour; forasmuch as none ever feels the disfavour, but he that hath felt the favour: and so thinking shall assure himself of his election, of his vocation, and predestination, and shall say, The same God, who without my desert hath at other times favoured me, shall draw me out of his disfavour, and return me unto his favour again.

When a pious person shall find himself in the *estate of prosperity*, he shall know and understand that which he is through God, and the being which he hath from God, and the being which he hath through Christ, and shall know in himself the presence of God, unto which he shall attribute his loving, his confidence, his believing, and his hope; knowing that they are all the gifts of God, having already known what he is of himself, what he is without God.

In this manner knowing himself in that first estate deprived of the presence of God, and knowing God in the second state, and being rich by the presence of God; he shall much augment himself in the knowledge of himself, and in the knowledge of God: and this, as *Solomon* saith, *is all that belongs to a man.* He would say that herein consisteth all his being, and all the perfection of a man, that he should know that his being and his perfection comes from God, through Jesus Christ our Lord.

CONSID.

CONSID. XLIII.

How a pious person may assure himself to have obtained Piety and Justification, by the Spirit, and not by Humane wisdome.

FOrasmuch as I understand that amongst other things with which the evil Spirit disquiets and molests the thoughts of persons applyed unto piety, one is to perswade them, that the knowledge which they have of God, and of Christ, and that understanding of the spirituall things of the holy Spirit, is not gotten by them through Revelation, or inward Inspiration, (as they obtain it who are elected of God, and as it ought to be, to the intent, that that blessednesse, for which our Saviour pronounced S. *Peter blessed*, may reach unto them;) but by humane wisdome, by Judgement, and by humane industry, as those men obtain it, who are not elected of God, and therefore are neither held, nor called *blessed*. And because understanding this, I desire that they who know God and Christ by the holy spirit, should understand their good and their felicity. I say, that every *pious person*, and just by the Justice executed on Christ, being tempted with such imaginations & perswasions, should first *hold it certain, that if his piety and justification were not the work of the holy Spirit, he should not be tempted with such imaginations, nor with such perswasions*. For *flesh is* never contrary unto flesh, and

it is alwayes *contrary to the ſpirit.* And therefore the evil ſpirit, who, as *David* ſaith, *ſeeks ill thoughts*, ſerving himſelf of the enmity that is between the fleſh & the holy Spirit, doth diſturb the Spirit with ſuch imaginations and perſwaſions. If they cannot by ſuch means drive away from them ſuch kind of imaginations and perſwaſions, let them compare that which they know of God and of Chriſt, and that which they underſtand of ſpirituall things by the operation of the holy ſpirit himſelf, with that which men of the world, who are prized and eſteemed for their wits, judgements, and induſtries, do commonly underſtand, who have read the ſame things which they have, and have heard the ſame things which they have, & pretend that ſelf ſame which they do: And finding, as indeed they ſhall find, that it is much different, and of another quality, from that which commonly men of the world know and underſtand; they may well certifie themſelves, that neither by *wit*, nor by *Judgement*, nor by *humane induſtry*, they have obtained the *grace of Piety*, and the *grace of Juſtification*, but properly by divine revelation, and by divine inſpiration, and by the *holy Spirit*; except they be ſo preſumptuous and arrogant, that they think themſelves to have more wit, induſtry and judgement, then other men. But this thought is alwayes farre from thoſe perſons which are elected

cted of God to the participation of the grace and favour of God, which is preached amongst men in the Gospel of Jesus Christ our Lord.

CONSID XLIV.

In what manner a man shall know what fruit he hath made in Mortification; and what is the cause that they who apply themselves to Piety, are tempted by Affections and Appetites, with which they were never before tempted.

I Consider, that when a *person would understand the profit that he hath made in mortification*, that is, what affections and appetites he hath mortified, he shall know it by examining himself throughly, what affections and appetites he hath found alive in himself having been tempted by them. And considering what, and which of them are now dead and mortified, *he shall understand what profit he hath made in mortification.* For I understand, that he who hath never felt the shame to speak of the Justice of Christ, hath not mortified the affection of shame, which is proper and naturall unto man: and he that hath felt the shame, and now no more feels it, he it is that hath mortified it; as S. *Paul* had mortified it, as he shews, saying, that *he was not ashamed to preach the Gospel.* And I understand; that if he had never been ashamed, he would never have gloried in not being ashamed. In like manner I understand, that none hath mortified the affection of

the honour of the world, and of his own proper esteem, but he that having been tempted thereunto, and having combated with it, is now no more tempted, This self same I understand of the affections of anger, of envy, of hatred, and of revenge, as I likewise understand it of the sensuall appetites: Understanding that none hath mortified the carnall appetite, but he that having been tempted by it, and having combated with it, is no more tempted and overcome with it. This self same I understand of that appetite, which delights to see things that please the eyes, and to eat things, that please the taste, and to heare vain things and matters of the world, and to smell delicate things; understanding that he only may say, that he is mortified in these appetites, who having been tempted and molested by them, and having combated with them, is now reduced to such terms, that either he feels them not, or is so much master of them, that with ease he overcomes them, when ever they molest him. And because none dies, but he that hath lived, it being necessary, that in them who are to be quickned, all that which is according to the flesh, should die, as well touching affections as appetites, I understand, that all this being to die in the regenerated, it is the work of God, that presently when a man sets himself to pietie, he should be molested and tempted, not only from those

those affections and appetites, with which he was formerly tempted, but moreover with others, which he never before felt, being different, yea and very strange ones; to the intent that feeling them alive he may kill them, and killing them, his regeneration should be made perfect, as appertains to them that are members of the Sonne of God Jesus Christ our Lord.

CONSID. XLV.

whence the fear of death proceeds in pious persons, and that it is a signe of Predestination for a man to content himself that there should be another life.

WIlling to understand whence it proceeds, that many estranged from piety have voluntarily offered themselves unto *Death*, and have willed and desired it; and many pious are grieved, and much resent the remembrance of *Death*, not being able to reduce themselves to be content to die; which according to humane reason ought to be clean contrary; because they who are estranged from piety either do not believe the other life, or are doubtfull of it, or do no think to be happy in it; and they who are pious, believe the other life, and are very certain of it, and are assured that they shall be happy in it. I think this, that amongst them who are estranged from piety, some do not fear *death* for some opinions whereof they are perswaded; and others because they hold it for a

point of valour not to fear it; and others love *death*, believing that they shall get fame by dying; and others, because it is troublesome, and painfull unto them to live in necessity, or dishonour; wherein they do as the sick-patient, that puts himself into hazard of running into a greater sickness through desire of coming out of that lesse which he feels. In all these I consider their own rashness, folly, and impatience. Moreover I think, that amongst the *pious that fear death*, some fear it because they are not throughly *confirmed in piety*, nor throughly assured of that Justice, by which eternall life is obtained; others fear it through *naturall instinct*, it being Gods doing that men should fear *Death*, and love life, to the intent they may preserve themselves in life; and others fear it, in as much as it is given to men in punishment of their sinne, it being Gods doing, that a man should feel as a punishment that which is given him as a punishment by generall sentence, which belongs to every man, as indeed the evil of originall sinne belongs to every man.

In every of these I know pietie, justice, and holinesse, albeit, in the first I know weakness and infirmity; as I also account it a great weakness in those pious persons, who without feeling any inward inspiration, that God would have them to die, do desire, and love *Death*: for this desire is not free from some branch of impatience, like

like unto that of them who are ſtrangers from piety.

Whence I take this reſolution, that foraſmuch as in them who are ſtrangers from piety, the not fearing of death proceeds from raſhneſſe, folly, and impatience; and the fearing of death in the pious proceeds from piety, juſtice, and holineſſe; that neither the ſtranger from piety hath cauſe to exalt himſelf, when he fears not *death* nor the pious hath cauſe to be ſorrowfull, when he finds himſelf fearfull of *death*: knowing that this fear proceeds from his own weakneſſe and infirmity; or from his want of faith and aſſurance of life eternall; or it comes to him by naturall inclination; or it comes to him through ſence of the puniſhment of ſinne, which is *effectuall* in all them that appertain to the people of God, yea even when themſelves think it not ſo. Whereupon if a man ſhall ſay, that Chriſt having ſatisfied for originall ſinne, they who are his members ought not to feel the puniſhment of death, I ſhall ſay unto him, that Chriſt did not revoke that ſentence given againſt us, whereby we are all obliged to *death*, but that he remedied it by his reſurrection, in ſuch ſort as we die by Adam, and ſhall riſe again by Chriſt.

I alſo take another reſolution, that is, that a pious perſon doth then content himſelf to die as *pious*, when by his death the glory of God is

illuſtrated, as the Chriſtian Martyrs did content themſelves: alſo when it is Gods will that he ſhould die; for then as I underſtand, God gives him contentedneſſe and willingneſſe to die, in ſuch ſort, as when a pious perſon feels in himſelf a ſtrong fear of *death*, not being able to bring himſelf to be content to die, he may hold for certain, that God will not at that time take him out of this life. And he ought to think that as long as he fears death, the naturall inclination, and the puniſhment of ſinne work their effects in him, and ſo he will not be grieved, nor account himſelf leſſe in piety for this matter. They that are ſtrangers from piety, when they leaſt fear *death*, and when they have moſt brought themſelves to be contented with it, if they would ſpeak truth, will confeſſe that if it were in their power, they would not that there ſhould be any other life; for they are not certain to be happy therein. And they who are pious, when they moſt fear *death*, ſpeaking the truth will confeſſe, that they would not be contented that there were no other life; feeling within themſelves that God hath not created them for this life, but for another. And for a man to be thus not contented with this life onely, as I underſtand, is a great counterſigne to be *aſſured* of his piety, and of his *Predeſtination*. For I hold for certain, that to them to whom God means to give eternall life, he doth alſo put a great

great love and great affection of it into their hearts, in such sort, that he who shall find in his minde a desire that there were no other life, let him hold himself impious, although he would choose to die, but let him not despair: for albeit he be in impiety at present, yet he ought to think that God is able to draw him out of it, as he hath drawn, and doth draw all them that have been, and are pious. And he who shall find in his mind a love of eternall life, not contenting himself with this present, may hold himself for pious, and for *predestinated unto life everlasting*, although he *fear death*; considering all this which hath been said, and above all, that even the onely begotten Sonne of God *feared death*, Jesus Christ our Lord.

CONSID. XLVI.

That they who walk through the Christian path without the inward light of the holy Spirit, are like unto them that walk in the night without the light of the Sunne.

ALL they who being guided onely by their naturall light, and by humane wisdome, presume to understand the things that are of the Spirit of God, and to walk in the Christian way, that is to live Christianly; I liken them *to a man that goes by night* with the light onely of his own eyes, through a way that is full of dangers and inconveniencies. And it seems to me, that as to such an one sometimes a piece of wood will

will ſeem a thief, and a ſtone an armed man, and thereupon he will flie, and be afraid; and another time the water will ſeem a ſtone, and he will wet himſelf, and the ſhadow will ſeem to him a tree, and thinking to lean to it, he will fall on the ground: Even ſo he that walks *Gods way*, being guided by his naturall light onely, is ſometimes affrighted by thoſe things which ought not to affright him; and is ſometimes ſecured, and repoſeth himſelf on thoſe things, on which he ought not to ſecure nor repoſe. And ſo going, he goes on groping like a man amazed, and without knowing what he doth. He that walks by the *light of the holy Scripture*, and by the examples of Saints, but without the *Spirit*, I liken him unto one that *walks by night* carrying a candle in his hand, and goes not altogether in the dark: but yet notwithſtanding he goes not without fear, nor he goes not ſecure in his mind, nor certain not to fall into many inconveniences. Whereupon I underſtand, that as to the traveller of whom I have ſpoken, that travels by night by the light of his own eyes onely, the beſt and moſt wholeſome counſel that could be given him, were that he ſhould ſtay in his journey whileſt the night laſteth, untill ſuch time as the ſunne were riſen, and would ſhew him the way, and the things that are in it, that ſo he might travell, being helped by the light of his own eyes: Even ſo to him that

that walks *Gods way* onely with his naturall light, with the teſtimonie of Scriptures, and with the example of Saints, the beſt and moſt wholeſome counſel that could be given him, is that he ſhould ſtay his journey, whileſt the night of his own proper blindneſſe continueth, untill ſuch time that God ſend him his ſpirit by means whereof, with his naturall light, and with his wiſdome, he may be able well to underſtand the journey, and to ſee all that is therein. And if any perſon ſhall demand me, ſaying, How ſhall I do to ſtay my ſelf in this journey? I will anſwer him, * Exerciſe not thy ſelf in any thing *pretending juſtification* or *merit* thereby, in any kind, or in any degree, but pray God affectionately, that he would ſend thee his ſpirit, which may be unto thee as the *Sunne* in this journey, wherein by thine own wiſdome thou neither knoweſt nor canſt travell; and ſtand attentive all the time that God ſhall deferre to ſend unto thee his Spirit, applying thy ſelf

* He meaneth (I ſuppoſe) that a man preſume not to merit, that is, to oblige God, or juſtifie himſelf before God by any acts or exercises of Religion; but that he ought to pray God affectionately and fervently, to ſend him the light of his Spirit, which may be unto him as the Sun to a traveller in his journey; he in the mean while applying himſelf to the unqueſtioned duties of true piety and ſincere Religion, ſuch as are Prayer, Faſting, Almes-deeds, &c. after the example of devout Cornelius. Or thus; There are two ſorts of acts in religion; acts of humiliation, and acts of conſolation and joy, the perſon here deſcribed to be in the dark, ought to uſe the firſt, and to forbear the ſecond; Of the firſt ſort are repentance, prayers, faſting, almes, mortifications, &c. of the ſecond, receiving of the Communion, prayſes, Pſalmes, &c. Theſe in diverſe caſes ought, and were of old forborn for a time.

to

to all thoſe things which offer themſelves to thee, in which thou knoweſt true piety without any mixture of ſuperſtition, and content thy ſelf with whatſoever God doth, and have no opinion or eſteem of all whatever thou doeſt thy ſelf. This is that which I ſay unto him. And I underſtand, that as if the ſunne ſhould break forth altogether with all his ſplendour, it would in ſuch ſort blind the eyes of the Traveller of whom I have ſpoken, that he would not be able to make any more uſe of them then as if it were night: Even ſo in like manner, if the Spirit of God ſhould at once give unto a perſon all that knowledge which he gives in length of time, it would blind him, and put him in greater inconvenience, then at firſt. And becauſe this is true, I underſtand that our God rich in liberality and in mercy, gives unto us his Spirit, and he gives it unto us in ſuch manner, as it may help and not harm us, not according to our appetites, but according to his eternall wiſdome, by which as a good Father, he governeth them who are his ſonnes, remaining incorporated in his onely Sonne Jeſus Chriſt our Lord.

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CONSID. XLVII.

Four signes to know them by, who pretend piety, and the spirit, not having either the one, or the other.

UNderstanding that the *false Prophets*, of whom our Lord Jesus Christ counselleth us to *beware*, because they shew themselves as *sheep and are wolves*, are properly those who having entred themselves into Christian piety, pretend by their own exercises, and by their own industry to obtain the spirit of God, and to become spirituall, and not being able to compasse their intent, remain alwayes impious in their minds, although they dissemble and fain piety as much as it may be fained with strange superstitions, and other ceremonies, which have an appearance of piety, and understanding likewise that the cause why Jesus Christ our Lord saith unto us, *That we should beware of them*, is because they are the most pernitious pestilence that can be for them who attend unto piety; inasmuch as having lost the shame of the world, and having renounced honour and outward reputation, and having lost the respect unto God, and to all religion, they do onely attend to do all the dammage that they can to piety, and to those persons that attend unto it, finding the doore open thereunto by the communication and conversation that they have with such persons. Now desiring that pious and spirituall

rituall perſons ſhould know theſe kinds of *wolves* that make themſelves *ſheep*, and know-ing them, ſhould *beware* to converſe and deal with them, with that dove-like ſimplicity which they have obtained through the holy ſpirit, u-ſing that *ſerpentine wiſdome* which is naturall unto them; I have conſidered *foure counter-ſignes* whereby ſpirituall perſons may diſcover, whether he that comes unto them, comes being called of God, or comes on his own deſignes being called by his own ſelf love: I would ſay, whether he that ſeems to deſpiſe that falſe religi-on which the men of the world follow, and would apply himſelf unto that true religion which the ſonnes of God follow, comes freed from the deceit by his own wiſedome, and by his own humane reaſon, or purely by the parti-cipation of the holy ſpirit. For as I underſtand, they who come to be freed from the deceit of falſe religion by humane wiſdome, are alwayes impious, and are pernicious to ſpirituall per-ſons.

The *firſt counterſigne* is, *The great affection to ſpirituall things, being delighted in them, and exerciſing them with favour and zeal.* And I call ſpirituall things all thoſe things which are properly of the holy ſpirit, and are inward and divine, ſuch as are the reading of holy Scripture, diſcourſes of holy things, conti-nuall prayer, and continuall adoration in the ſpirit,

ſpirit, that is, for a man to be contented with what ever God doth, holding it for holy, and for juſt, and for good, as much as the frailty of the fleſh permits.

The *ſecond Counterſigne* is, *The totall abhorring of all thoſe converſations, and of all thoſe readings of men, and of books, in which there is no part of the holy ſpirit to be ſeen.* For I underſtand, that a man that hath truly taſted the converſation, and the reading of thoſe perſons, and of thoſe books, in which the holy ſpirit is, cannot taſt other men, and other books; that if he do reliſh them, it is a ſigne he hath not taſted thoſe other.

The *third counter-ſigne* is, *To approve the things of the holy Spirit, the conceits, and the knowledges, and the apprehenſions, that are obtained by the holy ſpirit, and that with the mind, and not with the wit.* Humane wiſdome doth ſometimes approve ſpirituall things not with the mind, but with the wit and by opinion, and not by inward ſenſe. And I underſtand that a man that hath the inward feeling, doth eaſily know when one approves them with his mind and when with his wit.

The *fourth Counter-ſigne* is, *The Mortification of the mind, and of the body; of the mind in all the affections that are according to the world, (among ſt which I put eſpecialy curioſity, in what way ſoever it come palliated, and*

and adorned, and of the body, in all the appetites that are according to the fleſh. Humane wiſdome approves and teacheth mortification; but however much it approve and teach it, there never was yet, nor never ſhall be man, that without the Chriſtian ſpirit, I would ſay, without remaining incorporated in Chriſt, can obtain it in ſuch ſort that it may not be eaſily diſcerned by him that ſhall in part have got it by Jeſus Chriſt our Lord. And therefore I reſolve my ſelf in this, that pious and Chriſtian perſons may ſecurely admit unto their converſation and acquaintance, *thoſe men whom they ſhall ſee affectioned unto ſpirituall things; drawn away and diſenamoured from thoſe things in which the holy ſpirit hath no part; and thoſe of whom they ſhall ſee the things of the holy ſpirit to be approved; and in whom they ſhall ſee true mortification:* holding for certain, that humane wiſdome and humane craft cannot feigne, or diſſemble in all theſe things, although it may in ſome of them; which may be eaſily diſcovered by pious perſons, to whom it appertains to uſe the *ſerpentine wiſdome*, in ſuch ſort, that making uſe of theſe *four counterſigns*, they ſhall know thoſe who come unto them *making ſhew of ſheep, being indeed wolves*, and ſo doing they ſhall make uſe of that help which Jeſus Chriſt our Lord gives.

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CONSID. XLVIII.

That he who prayes, and works, and understands, doth then pray, work and understand, as he ought, when he is inspired to pray to work, and to understand.

SAint Paul, in the eight to the Romanes understands that *Prayer* is one of those things, wherein in our weaknesses, and infirmities we are favoured of God, and helped by the Spirit of God: And so he saith, *That we not knowing how to pray as we ought, the Spirit of God prayeth for us.* Whereby I understand, that then the holy *Spirit prayes for us*, when it moves us to *pray*, for then it *prayes in us*. And I understand that he who *prayes with the Spirit of God*, demands that which is the will of God, and so he doth obtain what he will. And he who *prayes with his own spirit*, demands that which is his own will, wherein consisteth the not knowing neither what, nor how we ought to pray.

Mans mind is presumptuous and arrogant; and not willing to yield, that it knows not what or how it *ought to pray*, saith, I will crave of God that he should do his own will, and so I cannot erre: and doth not consider, that to *pray* in this manner, comes because a man cannot choose, and that peradventure it would not go well with him, nor is convenient for him, that God should do his will: as it was

not convenient for *Hezekias*, when death was intimated unto him; and that he doth not know how he ſhall content himſelf, and conform with the will of God. But man not willing to give himſelf as overcome, no not by this neither, ſaith, I will demand of God, that he would cauſe that I ſhould content my ſelf with that which ſhall be his will, and ſo I ſhall be ſure to hit the mark; and doth not conſider that oftentimes it is better for a man not to content himſelf, nor to conform himſelf with Gods will: as it was better for *Hezekias*, and as it is better for thoſe perſons, who by grieving and reſenting himſelf for that which God doth, come to reacknowledge themſelves, and to know God, and to humble themſelves, and to exalt God; in ſuch ſort, as will they, nill they, mans mind is forced to confeſſe that which Saint Paul ſaith, that *we know not what, nor how we ought to pray.* And he who confeſſeth this, underſtanding from the ſelf Saint Paul, that *the ſpirit of God prayes for us*, and in us, will apply himſelf to pray God, that he would give him his Spirit to *pray for him*, and in him. When he that *prayes* by humane Spirit, ſaith thoſe words of the *Pater noſter*, *Thy will be done*, albeit they be words ſpoken with the Spirit of God, he doth not pray with the *Spirit of God* becauſe he doth not pray being *inſpired*, but taught. And Saint Paul doth not ſay,

say, That *the holy Spirit teacheth us to pray*, but that he *prayes by us, and that he prayes in us*. I will adde this, That they who *pray with their own spirit*, when they obtain that which they demand in *prayer*, they feel in their minds a contentednesse mixed with pride, and with self estimation; and they who *pray with the holy Spirit*, obtaining that which they demand in their prayers, feel a most excessive content, mingled with humility, and with mortification. And I hold that these feelings are sufficient to give a person intire knowledge, whether he *pray* with his *own Spirit*, or with the *holy Spirit*. It is very true, that in case a man have never *prayed with the holy Spirit*, he cannot make this difference. *Cornelius* prayed with the holy *Spirit* before Saint *Peter* went to his house, yet he did not understand, that he *prayed with the holy Spirit*; but he understood it afterward, when by Saint *Peters* means he had obtained of God *even more then he desired*. I mean not, more then the *Spirit of God*, which *prayed by him*, and in him, but more then *Cornelius* himself desired in his own mind; in such sort, that oftentimes the *Spirit of God prayes in us, and by us*, without our knowledge that it is the holy *Spirit* that *prayeth*, and what that thing is, which in *prayer* is demanded. The same I understand in *working*, as in *prayer*: for S. *Paul* likewise puts them for *gifts of the holy Spirit*,

to miniſter, that is, to do ſervice to *our neighbour, and the exerciſe of charity*. And I underſtand, that becauſe we do not know how, nor when to *work*, God gives us his *Spirit* that ſhould work in us.

Humane wiſdome, that alwayes oppoſeth it ſelf to the Spirit of God, pretends to know how to *work*, and when it doth *work* it *works* for its own benefit, it *works* for its own glory, and for its own ſatisfaction, and not purely for the benefit of his *neighbour*, nor for Gods glory, nor for the ſatisfaction of them that love God, and therefore it knoweth not how, nor when it ought to *work*. On the contrary, the *Spirit of God works for the profit of our neighbour*, for the ſatisfaction of them that love God, and it works for the glory of God. When he that *works by humane Spirit* imitateth the works of holy men, and follows the doctrine of the Saints, I do not underſtand that he *works with the holy Spirit*, but with his own ſpirit, becauſe he doth not work being *inſpired*, but *taught*: And Saint *Paul* ſaith, That *it is a gift of the holy Spirit, to work by the holy Spirit*. They who *work* with humane wiſdome, find content in their own *works*, mingled with arrogancy, and with preſumption: And they who *work with the holy Spirit*, find likewiſe content in their own *works*, but moſt different, and mingled with humility, and

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mortification. In such sort, as a person examining his mind after he hath wrought, may by this consideration understand, whether it be humane wisdome that hath wrought in him, or the Spirit of God. It is very true, that he who hath never wrought with the Spirit of God, cannot make this difference. In *Cornelius* I consider the same in his *working*, as I have done in his *Prayer*: He did *work with the holy Spirit*, but he did not understand that it was the *holy Spirit*; and he understood it when he saw and felt in himself that which arose from his working. And between that which *Cornelius wrought, and prayed with the holy Spirit*, before he knew Christ, and received the holy *Spirit*, and that which he prayed, and wrought with the holy Spirit, after that he had known Christ, and received the holy Spirit; I make this difference, that at the first *praying*, and *working* he did not understand that he *prayed and wrought by the holy Spirit*. That which I understand in *praying*, and *working*, I understand likewise in the *acknowledgements* of God, and in the understanding of holy Scripture, considering that Saint *Paul* sets also these understandings for gifts of the holy Ghost; understanding that humane wisdome not knowing how to understand the things of the Spirit of God, God gives his spirit unto them who are his, to the intent he may teach them those things. Mans

mind is proud and haughty in this point, as in all others; whereupon putting it ſelf before the holy Spirit, it goes helping it ſelf as much as it may, to gain by its own underſtanding and judgement the knowledge of God, and the underſtanding of Scriptures. And it is a marvellous thing, that how much the more it labours therein, ſo much more it diſenables it ſelf, taking and underſtanding the things of God, and of the ſpirit of God, in a contrary ſenſe, and by the contrary. They who underſtand and know the holy Spirit, by how much more they apply themſelves to underſtand and know, by ſo much do they know and underſtand the more. When as he who knows and underſtands the things of God, goes about to do it with his own wit, and judgement, albeit he do underſtand that which the Saints have underſtood, yet I do not underſtand, that he knows and underſtands with the holy Spirit, but with humane wiſedome; underſtanding and knowing as being taught, and not *inſpired*. And Saint *Paul* makes it to be a *gift of the holy ſpirit to know the holy ſpirit*. He who knows and underſtands the things of God, with his own wit and judgement, finds the ſame ſatisfaction that he finds in other knowledges, and in other underſtandings of humane things, and of the writings of men; and with this ſatisfaction looking upon it, he feels pride and ſelf-eſteem

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in his own mind. And he that understands and knows with the holy spirit, finds in that which he knows and understands, most different satisfaction from that which he finds in those other things, which he knows and understands; and finds in his mind, humility, and mortification; in such sort, that by the feeling which a person finds in his own mind, when he shall have got a knowledge of God, and when he shall have understood a place of holy Scripture, he may judge if he have gained that knowledge, and that understanding with his wit, and judgement, or with the spirit of God. If so be the feeling shall be of pride, and of self esteem; judging that what he hath known and understood, to be by his own wit and judgement, he shall not stablish himself therein: And if the feeling shall be of humility, and mortification, judging that what he hath known, and understood, to be by the holy spirit, he shall stablish himself in it. It is very true, that he who hath never known, nor understood with the holy spirit, cannot make this difference.

From these three considerations I come to take this resolution, that as well to *pray* as is meet, as to *work*, and to *know*, and *understand*, so for all other things also, in which we exercise our selves with our minds, or with our bodies in this present life, we have need of the

government of the *spirit of God*, without which, although it be grievous to us, we ought to confesse, that *we know not to pray as we ought*, nor to work as we ought, nor to know and understand as we ought. With this confession we shall alwayes demand of God his holy Spirit, and he shall give it us through Jesus Christ our Lord.

CONSID. XLIX.

Whence it proceeds, that humane wisdome will not attribute all things to God: and in what manner they ought to be attributed to him.

FOr *three Causes* I understand it, men being deceived by the judgement of humane wisdome, *will not confesse that every thing comes from God.* The first is, that they might not deprive themselves of the merits of their own good works, understanding that they should deprive themselves of them, when *every thing should be attributed to God*; inasmuch as in their good works, the goodnesse of God would be that which was to be considered, and not that of men.

The second Cause I understand is, because men judging of good works with the self same judgement, with which they judge their own proper works, they hold that for evil in God, which they would hold for evil in evil men:

And

And it seeming to them an evil and absurd thing to *attribute any evil* thing to God, who is soveraignly good, and is goodnesse it self, they resolve that they will not *attribute every thing to God.*

The *third Cause*, as I understand, is because they think that if men believed that God did all things, they would become dissolute in their lives, licentious, vitious, and insolent, and remisse in succouring, helping, and favouring their neighbours; every man saying of himself, If I live ill, it is because it pleaseth God that I should live so, and he himself when it so seems good to him, will make me to live well; and saying of their neighbour, If such a one be needie, tribulated, and afflicted, it is because it so pleaseth God, and when it shall please God that he should not be so, he will draw him out of necessity, and out of tribulation, and out of affliction, and therefore it is not necessary that I should meddle therewith.

To these *three Causes* or reasons of humane wisdome I understand that a man may fully answer in this manner. To the *first*, that if men knew themselves, they would know in themselves rebellion, iniquity, and sinne, and in their works self-love and self-interest, and so they would not pretend to obtain merit through their own works; and not pretending it, the first cause of impiety would be taken away, in which

they

they do eaſily fall that are in the eyes of the world juſt and holy: for they properly are thoſe that ſeek merit in their works. From this inconveniency they are free, who knowing the being and the nature of man, renounce their own merits, cleaving onely to the juſtice of God executed on Chriſt.

To the *ſecond Cauſe* and reaſon it may be anſwered, that if ſo be it ſeem to men an abſurd and evil thing, that God ſhould harden the heart of *Pharaoh*, making him to ſinne in *not ſuffering the people of God to depart*; and that God ſhould command *Shimei*, that he ſhould ſinne by *curſing David*; and that God ſhould make them to ſinne, to whom the Scripture ſaith *he gave the ſpirit of errour*, and that he ſhould ordain that *Judas* ſhould ſinne by *ſelling Chriſt*; and that God ſhould blind them of whom S. *Paul* (Rom. 1.) ſpeaks, that *they ſhould fall into filthy and abominable ſinnes:* And if likewiſe it ſeem an abſurd and evil thing to men, that which God doth to many men in the world, it is not becauſe the things are in themſelves abſurd and evil, but becauſe they are works of the holy Spirit; and men judging with humane wiſdome, with which they cannot underſtand the divine ſecret that is in them, come to judge falſely of them; being herein towards God, as raſh men are towards their Princes, judging evil of them; when for the good government,

vernment, and for the common profit, they do something which turns to the damage of some particular, not considering the intent which the Prince hath in such like things. For if they did consider and understand, they would judge well of those things, and of the Princes that do them. I say in the same manner rash men, because they understand not the intent which God hath in his works, they judge them evil, and then pretending piety, they will not attribute them to God; but if they did know and understand the intent that God hath in those things which they judge evil, they would hold and judge them for good; and so they would not come to deprive God of his particular providence in every thing. And certainly if these men did consider, that God hardening the heart of *Pharaoh*, that *he should sinne, not letting Gods people go*, did intend to illustrate his glory, and to make manifest his power in favouring his people, they would account the *hardnesse of Pharaohs heart* amongst the works of Gods mercy; forasmuch as that which the people of God desired, was thereby effected: and the same judgement they would make of the *curses of Shimei*; and of *Judas* his *selling Christ*; and of the sins of them of whom S. *Paul* speaks in the first of the Romans; and they would make the same judgement in all the works of men, not doubting to attribute them all unto God, searching

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out the ſecret judgement that is in them, even as pious perſons ſearch them out, to whom it oftimes happens, that they hold ſomething of their own or others for an errour, becauſe they know not the intent that God hath in it; and afterwards by time knowing the intent that God had in it, they hold it for a very good thing. And to the ſame perſons it oftentimes befalls, that they hold a thing for well done, which afterwards by tract of time they know was ill done. This ſometimes happens to them, when they ſtand not very attent to conſider the judgements of God; and ſometimes, becauſe it doth not pleaſe God that they ſhould underſtand that which he intends in his works; as peradventure it did not pleaſe him that *Moſes* and *Aaron* ſhould underſtand that which he intended in the *hardneſſe of Pharaohs heart*, to the intent they ſhould not ceaſe to be very inſtant, that he *would let the people of God to go out*. Whereupon it ſeems, that mans piety conſiſteth in applying his mind to underſtand that which God intends in his works, eſpecially in thoſe which ſeem abſurd and evil; and to reverence and approve thoſe which he doth not underſtand, holding them all for holy juſt and good.

To the *third cauſe* and reaſon which men find, not to confeſſe that God doth all things, it may be effectually and by our own experience anſwered, That thoſe men who believe and hold for

for certain that God doth all things; for this self-same cause that they abide in this certainty, are pious and just; and being pious and just, are in themselves most temperate, and most modest, and are towards their neighbours most merciful, most diligent, and most liberall; inasmuch as piety & justice do mortifie in them the appetites of sensuality, that might make them vitious and insolent, as also the affections of the mind that might make them interessed and lovers of themselves, and consequently remisse with their neighbours. This mortification in them proceeding partly from that union which they hold in their hearts with God, never forgetting God, and principally from that incorporation with which they stand incorporated in the death of Christ, who killing his own flesh on the Crosse, did likewise kill the flesh of all them, who believing in him are made his members. And they who remain in this, never come to excuse their licentious lives in the livelinesse of their minds, saying, It pleaseth God they should be so; nay rather, finding in themselves any vice, and finding in their minds any livelinesse to the flesh or to the world, they know the reliques of their own iniquity, rebellion, and sinne, and demand of God that he would mortifie them in them, as he hath mortified the rest: nor do they ever become remisse in helping and favouring their neighbours; except

cept inaſmuch as the affections that are according to the fleſh, and humane wiſdome dying in them, and thoſe which are according to the ſpirit reviving, they do not move with an anxious affection of the fleſh, but are moved with a moderate deſire of the ſpirit: and inaſmuch as they do not feel in themſelves any motion to help and ſuccour their neighbours, they know that God will have it ſo.

* In indifferent things there is room for motions, and expreſſing of them; but in things good as to relieve my neighbour, God hath already revealed his will about it: therefore we ought to proceed, except there be a reſtraining motion (as S. Paul had) when he would have preached in Aſia. And I conceive that reſtraining motions are much more frequent to the godly, then inviting motions; becauſe the Scripture invites enough; for it invites us to all good, according to that ſingular place, Phil 4.8. a man is to embrace all good; but becauſe he cannot do all, God often chooſeth which he ſhall do, and that by reſtraining him from what he would not have him do.

This I ſay, becauſe thoſe perſons that ſtand in this piety, keeping good account with their inward motions, hold thoſe to be wills of the fleſh, which are not according to that which they know to be the will of God. And they hold thoſe to be the will of the ſpirit, which they know to be conformed to the will of God; making this judgement by that which is the due of piety, and that which is the due of juſtification, and by that which the holy Scriptures both New and Old teach; and ſtanding attent hereunto, they overcome the motions which are according to the fleſh, and execute thoſe which are according to the ſpirit. And albeit they have

have their imperfections by Gods will; yet their deſire is to become perfect. And although they hold the ſufferings of their neighbour to be the will of God, they hold likewiſe their motions to help and favour them, to be the will of God; and knowing in their own imperfections, and in the ſufferings of their neighbours the will of God which is with wrath, and knowing in their own deſires of perfection, and in their motions to ſuccour their neighbours, the will of God which is with mercy; loving the will which is with mercy, and flying from that which is with wrath, they do attend unto perfection, and do attend to ſuccour their neighbours.

Having ſaid that which moveth men not to *attribute all things to God*, and that which may be anſwered unto it, now I will ſay that which I think thereabout, remitting my ſelf to more perfect and ſpirituall judgement.

In God I conſider two wills, as at other times I have conſidered it; one Mediate, inaſmuch as it works by theſe which we call ſecond cauſes: and the other Immediate, inaſmuch as it works by it ſelf. Unto the Mediate I underſtand men ſtand ſubject through originall ſinne; and from the Mediate I underſtand that men are exempted and freed by regeneration, but in a certain manner.

I ſuppoſe, that in a mans avoiding thoſe things which by this Mediate will might do him harm,

and

and in chooſing thoſe things which by the ſelf ſame might do him good, a mans freewill doth conſiſt; I mean, in all thoſe things which are outward and bodily, not in thoſe things which appertain to virtuous or vitious living. To the *Immediate* will of God I underſtand generally all men are ſubject, God working in them, in ſome with love, in others with hatred, in ſome with wrath, in others wih mercy, in ſome with favours, in others with disfavour. And this will of God I underſtand is that unto which S. Paul ſaith, *men cannot make reſiſtance*; and this I underſtand that God uſeth illuſtrating his glory, and ſhewing his omnipotency in them that are his, in ſuch ſort, that in this Will of God there are *two parts*, or *two wills*, one of *hatred*, of *wrath*, and *disfavour*, and the other of *love*, of *mercy*, and *favour*. The firſt, as I underſtand, fell upon *Pharaoh*, upon *Shimei*, and upon them, to whom God gave the *ſpirit of errour*, and upon *Judas*, and upon thoſe whom God delivered over to a *reprobate ſenſe*. And this ſelf-ſame I underſtand fell upon all thoſe which are *veſſels of wrath*, as was *Nero*, and as all they have been and are, and ſhall be, who with malignity perſecute the Chriſtian ſpirit in thoſe who are the members of Chriſt. All theſe as I underſtand, do the will of God without underſtanding themſelves that this is the will of God. For if they did underſtand it, they would

ceaſe

ceaſe to be impious, and they would be pious. That will of God which is of love, of mercy, and favour. I underſtand it in *Moſes*, and *Aaron*, and *David*, and in the Saints of the Law, and I underſtand in it S. *John Baptiſt* and in the Apoſtles, and in the Martyrs, and likewiſe in all thoſe who are called of God to the participation of the Goſpel, all which I underſtand do fulfill the will of God; for herein conſiſteth piety. And I underſtand, that neither * *Pharaoh*, nor *Judas*, nor thoſe who are *veſſels of wrath*, could ceaſe to be ſuch: nor *Moſes*, nor *Aaron*, nor *Paul*, nor thoſe who are *veſſels of mercy*; in ſuch manner, that *Judas could not forbear to ſell Chriſt, nor S. Paul could not forbear to preach Chriſt.* Finally, I underſtand, that in thoſe things which are done in the world by Gods *mediate will*, they who are *veſſels of wrath*, know the naturall order, and know the goodneſſe or malignity of men. And I underſtand, that in the ſame things they who are the *veſſels of mercy*, know in the naturall order the will of God, who ſet this order; and in that which is or ſeems to be goodneſſe or malice of men, they know with the will of God, the goodneſſe and malice of men. In the ſame manner I underſtand, that in thoſe things which are done by the *immediate will of God*, they who are impious do know onely their own

* This Doctrine howſoever it is true in ſubſtance, yet it requireth diſcreet and wary explaining.

wills, and the wills of those that do them; and I understand that in the same things they who are pious, know the will of God, *attributing all things to God*, considering in those who are the vessels of wrath, as were *Pharaoh*, *Shimei*, *Judas*, and *Nero*, the will of God with wrath, with hatred, and with disfavour; and knowing in them who are *vessels of mercy*, as those of the Hebrew people, and those of the Christian people, the will of God with love, with mercy, and with favour. And in this manner without doing injury to God, without depraving themselves, and without loosing charity; nay rather, illustrating the glory of God, mortifying themselves, and growing in charity, they come to believe that God doth all things, some with his mediate will, and others with his immediate will; some as in vessels of hatred, of wrath, and disfavour; and others as in vessels of love, of mercy, and favour. And those are they, who amongst all men are pious, knowing God, and are just, knowing the Son of God Jesus Christ our Lord.

CONSID. L.

In what the Depravation of man doth consist, and in what his reparation doth consist. In what Christian Perfection doth consist.

CONsidering that which I understand and know of Gods being, inasmuch as he is impassible and immortall, and inasmuch as he is wise,

wiſe, juſt, mercifull, faithfull, and true; and conſidering that which I underſtand and know of the being of a man, inaſmuch as he is paſſible, and mortall, and inaſmuch as he is ignorant, impious, vindicative, falſe, and a lier: And underſtanding by the teſtimony of holy Scripture, that man in his firſt creation was created after the image and ſimilitude of God; I come to underſtand that there is as much difference from the kind of being in which God created man, to that kind of being wherein he now is and abides; as from that being which I know of God, to that being which I know of man. And knowing by teſtimony of holy Scripture, that for the ſinne of the firſt man, from that firſt perfect being, and that being like unto God, man is come to this imperfect being, and like unto the being of other animals, inaſmuch as pertains to his body, and to the being of evil ſpirits as touching his ſoul; I come to underſtand, that the evil which is come to mankind by the ſinne of the firſt man, conſiſts in this, that of impaſſible he is become paſſible, ſubject to cold, and to heat, to hunger, and to thirſt, with all other corporall incommodities; and of immortal he is become mortal, ſubject unto death; and of wiſe he is become ignorant; of juſt, impious; of mercifull, vindicative; of faithfull, falſe; and of true, a lier. Whereby I underſtand, that becauſe the evil into which mankind fel through

sinne, toucheth men in their bodies and in their minds, the grace which God hath pleased to do unto mankind by means of Jesus Christ our Lord, appertains likewise both to bodies and to minds; and so it is, that assoon as a man is called of God, and doth accept for his the justice of God executed on Christ; being made a member of Christ, he begins to be partaker of that first *reparation*, which is of the mind, and is by the death of Christ. And it is also true, that that man who shall depart from this life a member of Christ, shall be partaker of the last *reparation* which shall be of the body, and shall be by the resurrection of Christ, and shall be in the generall resurrection of all men; in such sort, as they who are members of Christ, by the death of Christ do repair the evil of their minds in this present life, if not altogether, yet in part; and they do repair by the resurrection of Jesus Christ the evil of their body in life everlasting, and then shall they have recovered intirely that image, and that similitude of God with which they were created, being in their bodies impassible and immortall, and being in their minds just, wise, mercifull, faithfull, and true, in which I understand our whole felicity doth consist.

After that I have understood all this, I resolve my self, that the proper exercise of a Christian in this present life, is to attend unto the reparation of his mind, and to recover the image and

and similitude of God, with which he was created. And albeit, as I have said, so much of this is recovered as there is (as a man may say) of the incorporation in the death of Christ in a man; nevertheless I understand it appertains to a Christian to exercise himself to recover it in this manner: When he shall be solicited by the depravation of his mind unto impiety, remembring himself that God is just, he shall say, No, to me it belongs to be just, and not impious. When he shall be solicited unto revenge, remembring himself that God is mercifull, he shall say, No, to me it appertains to be mercifull, and not vindicative. When he shall be solicited unto wrath, remembring himself that God is patient, he shall say, No, to me it appertains to be patient, and not wrathfull. When he shall be solicited to falsity and lies, remembring himself that God is faithfull and true, he shall say, No, to me it appertains to be faithfull and true. When he shall be solicited to desire to be esteemed and prized of the men of this world, remembring himself that God is a pilgrim and stranger in this present life, he shall say, No, to me it appertains to be a pilgrim and stranger with God, that I may be altogether like unto God. And finally, when he shall be solicited to any thing, which may redound to the hurt of his neighbour in any sort whatsoever, remembring himself that God loves men so much, that to re-

pair their evil and damage, in which they were thrown down headlong, he gave his own Son unto death, he ſhall ſay, No, to me it appertains to have love and charity. And ſo running through all thoſe things, with which a man may be ſolicited by his own affections through the *depravation* of the mind, he ſhall find perfections in God, with which he may repreſſe them; and ſo by little and little he ſhall go on, augmenting in himſelf the reparation of his mind, which is the firſt thing, and he ſhall go every houre more perfecting the reparation of his body, which is the laſt. And in this exerciſe I underſtand the *Chriſtian perfection conſiſteth*. I would ſay, that ſo much is a Chriſtian more or leſſe perfect in this life, inaſmuch as occupying himſelf in this exerciſe, he doth obtain more or leſſe of that part which is to be gotten in this preſent life, of the image and likeneſſe of God, with which he was created. And for this cauſe I underſtand, that our Lord Jeſus Chriſt concludeth his diſcourſes of *Chriſtian perfection*, ſaying, *Be ye perfect as your heavenly Father is perfect:* as if he ſhould have ſaid, Finally, I exhort you that you attend to be like unto God *in perfection:* he is perfect, and do you alſo attend to be perfect as he is. And this is properly a Chriſtian admonition, inaſmuch as it is of Jeſus Chriſt our Lord.

CONSID.

CONSID. LI.

In what manner God makes himself to be felt, and in what manner God makes himself to be seen.

HAving oftentimes said, that to those persons who are entred into the kingdome of God, accepting the grace of the Gospel, God makes them to *feel his presence*, and to the same he lets his *presence to be seen through a glasse darkly*, as S. Paul speaks; I come now to say, That it is without all comparison a greater favour which God doth to them, to whom God lets *his presence be seen*, then that which he doth to them, to whom he doth make his *presence to be felt*; inasmuch as he that sees it, it is necessary that he should feel it; but it is not necessary that he that feels it, should see it: I would say, inasmuch as sight cannot stand without feeling, but feeling may be without seeing. That this may be well understood, I say, that as I understand it, then a man *feels the presence of God*, when loving, and believing, being confident, and hoping, and when praying, and working, and understanding, he doth really and indeed *feel* that he is moved and enabled by the holy Spirit to love, to believe, to have confidence, and to hope, and also to pray, to work, and to understand, feeling that the holy Spirit is that which doth inspire him to love, to believe, to have confidence,

and to hope. And it is he himſelf that prayes, works, and underſtands in him: for ſo it is, that in all theſe exerciſes, feeling the ſavour of the holy Spirit, he feels the preſence of God. Furthermore I ſay, that then a man *ſees the preſence of God*, when by the gracious favour of God it is ſhewed unto him, in what manner God ſuſtains all the things which he hath created in their proper being in which he created them; and in what manner God fayling them, or with-drawing himſelf from them never ſo little, they would fail in their beings. To make clear this Conſideration, I imagine that which is ordinarily ſeen in the houſe of a Prince, where all they that abide in his houſe, do depend of him, and are ſuſtain'd by him in that degree and in that dignitie, in which he hath placed them; and the Prince dying all the whole houſe breaks up, and ceaſeth to be; in ſuch ſort as he that was Secretary, is now ſo no longer: The ſame I ſay of all the other Officers of the houſe, who all of them in the Princes death looſe that being, which the Princes life gave unto them.

Paſſing on forwards, I conſider that which by experience is underſtood in a man, who is ſo far a man inaſmuch as his ſoul ſtayes in his body, that being altogether ſuſtained by the benefit thereof. I would ſay, that the members of the body exerciſe their own offices ſo long

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as the ſoul abides within the body; the ſoul departed, the body diſſolves and returns to earth; in ſuch manner, as they are now no more eyes, which were formerly eyes, the ſame I ſay of all the members of the body, all which, the ſoul being departed from the body, looſe that being which they had by the preſence of the ſoul in the body.

In the Princes houſe becauſe I am able with my wit and judgement to conſider and ſee that which I have ſaid, it is ſufficient to ſee, and conſider the preſence of the Prince, his providence, his bounty, liberality, and juſtice, inaſmuch as he maintains his houſe with good order, and with good government. And inaſmuch as I am able with my wit, and diſcourſe to underſtand by experience, that the ſoul being parted from the body, a man ceaſeth to be that which he was, every one of his members ceaſing to execute the office which it exerciſed: I am able alſo to underſtand by experience, that the being which the body hath, comes by the ſoul, and that the ſoul is ſhe that governs every one of the members of the body as is meet, making them to ſerve to that for which they were created. And ſo I underſtand that there are in the ſoul providence, and diſcretion, and all the other good qualities annexed thereunto. But in God, inaſmuch as I am not able either with my wit, or by experience to underſtand in what man-

ner all things depend of him, in ſuch ſort, as he failing them, they fail; I cannot by my ſelf ſee that which is in the Princes houſe, nor underſtand that which I underſtand in a man; albeit by that which I hear ſpoken, and by that which I read, I may imagine it: But wanting the ſeeing, and wanting the underſtanding by experience, I cannot certifie my ſelf in it, untill God himſelf let me ſee, and underſtand how this is, ſhewing me his preſence, which I underſtand conſiſteth in this, to ſee how all things depend on him, and are united to him; he giving to them life, motion, and being. Furthermore I underſtand, that it would be great ſatisfaction to the Princes favourite ſervant, when the Prince were unalterable, and immortall, to ſee that his being and his ſuſtentation in that degree comes to him from the Prince, and depends upon the life of the Prince. And I underſtand alſo, that it would be very great ſatisfaction to ſee really, and indeed in what manner the being and ſuſtentation of his body depends upon his ſoul. And I underſtand that it is without any compariſon much higher, and more excellent then any of theſe, that ſatisfaction, that glory, and that content which thoſe perſons feel in themſelves, who in any ſort whatſoever, ſee in what manner God ſuſtains and maintains all things, giving unto them a being, and giving unto them life, in ſuch manner as without him they

they would ceaſe to be, and to live. For in this viſion they know, and feel themſelves favoured of God, and in the ſame they quiet themſelves, and aſſure themſelves in their own minds; underſtanding that they are ſuſtained and governed by him, who hath all things in his own power. And in the ſame viſion in a new manner they know in God omnipotency, wiſdome, juſtice, mercy, truth, and fidelity; and knowing this, they grow in the love of God, in faith, and in the confidence of God, and in patience, with which they hope for eternall life. And ſo that comes to paſſe which I ſaid in the beginning, that a man ſeeing the preſence of God begins to taſte in part in this preſent life, that which he ſhall taſte intirely with Jeſus Chriſt our Lord.

CONSID. LII.

That a Chriſtian ought to put an end to the affection of ambition, which doth conſiſt in growing, and alſo to that which doth conſiſt in maintaining.

UNderſtanding that Jeſus Chriſt our Lord ſaith to all us that are Chriſtians, that we ſhould *Learn humility of heart from him*; And underſtanding alſo, that Saint *Paul* doth admoniſh us, that we ſhould *reduce our minds to that which we know of Jeſus Chriſt our Lord, who being the Son of God humbled himſelf to take a ſhape of a man*, making himſelf a man

man; I come to know, that as humility of mind is the most profitable thing to a Christian, so also the affection of *ambition*, which is the contrary, is the most pernicious thing, and that which most deprives him of Christ, and most makes him the member of Satan. And I call affection of *ambition* all that desire, all that thought, and all that diligence, which a man useth with intent to increase his estate, his honour, and his reputation, and to maintain that which he hath got; in such sort, as there are *two parts* of the *ambitious affection*: the *first to increase*, the *second to maintain*. Humane wisdome judgeth them free from the affection of *ambition*, who set an end to *growing*; and in very truth they are free from a good part thereof. Yet the other remains, which is so much harder to leave, by how much humane wisdome doth not know it; nay rather judgeth them vile, and of no worth that have it not: But the holy Spirit which knows it, judgeth them ambitious which have it; and will that they whom he governs, should utterly leave it, renounce it and free themselves, in such manner, that they have no intent to grow in the eyes of the world, nor are they studious to keep what they have, although it require not of them, that they should studiously, and for their own phantasies do things, by which they should come to be abased, and diminished from that state of honour

honour, and reputation, wherein they find themselves; contending it self, that they should reduce their minds to increase, and decrease, according as it shall be Gods will. And the holy Spirit will also, that together herewith they should imploy themselves altogether, and in all things to augment themselves in the eyes of God and to maintain themselves in that, wherein they shall be augmented. And therefore to the pious Christian, who ought to learn humility of Christ, and to reduce himself to be like unto Christ in his humility, it appertains to set an end to all ambition, dispoiling himself of all affection, and thoughts, touching his advancement in the things of this world, or touching his maintaining himself in them; thinking onely to augment himself in the things of God, trusting, hoping loving and procuring to maintain himself in that which he shall have obtained touching confidence, hope, and love, resolving himself, that that which appertains to him, is to please God, and them who are partakers of the Spirit of God, and not the world, nor those who follow the opinions, and counsels of humane wisdome: and doing so they shall become like our Lord Jesus Christ.

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CONSID. LIII.

In what manner the men of the world attending unto honour, are leſſe vicious, then attending unto conſcience.

ALL men are generally maligne and pervetſe, inſomuch as to walk amongſt them is the ſame as to walk amongſt Tygres, and Lions, and amongſt Vipers, and ſerpents: except onely inaſmuch as their furies, and their outrages are tied by ſome chains, amongſt which the chiefeſt, and moſt ſtrong are *honour*, inaſmuch as pertains to this preſent life, and *conſcience* for the life to come. I would ſay, that the intent of the *honour* of the world doth bridle ſome men that they are not ſo *vicious*, nor ſo licentious in their living, as they would be, following their naturall inclination: And ſome other men the fear of eternall puniſhment bridleth; for they think, if I do this I ſhall offend God, and he will puniſh me with eternall puniſhment: And this is the *conſcience*, in ſuch manner that a man may ſay, that all men who are not governed by the holy Spirit, are like many Lions that ſtand chained, that they ſhould not do harm, but in ſuch manner as breaking the chains with their furie, they do evil according to their naturall inclination, inaſmuch as the men that ſtand bound with theſe chains, do not evil, nor are licentious; but the chains being broken with their fury, and rage, they do evil

evil according to their naturall inclination. Whereupon considering, that of these chains with which men stand bound, the strongest is the honour of the world; inasmuch as a man doth more easily cast his conscience behind, then his *honour*; I come to understand that the men who attend unto the *honour of the world*, because they are tyed with the stronger chain, are amongst the other men of the world, the lesse *vicious* and lesse licentious, partly by their own proper inclinations; for being subject to the government of humane wisdome they do much esteem *honour*; partly for respect of those persons, with whom they take counsell: who being themselves applyed to *honour*, and understanding it, do alwayes counsell rightly according to that which belongs to *honour*; which doth not so happen in *conscience*, inasmuch as a man is not of himself inclined unto it, either because he doth not believe more then he sees, or because he doubts, or because he puts himself upon the hazard; and inasmuch as willing to be counselled in those things whereof he doubts, he takes counsell with other men, who neither are applyed to *conscience*, nor understand it, and so cannot counsell rightly according to that which is due to conscience. That this is true, he shall clearly know, whosoever shall come to examine himself; finding it true that they do more esteem *honour* then *conscience*,

ence, and that they are more resolutely, and more virtuously counselled in a businesse, when they put it in a case of *honour*, then when they put it in a case of *conscience*. And it may be, that the cause, wherefore (according as it is reported) they live lesse *viciously* amongst the Infidels, then amongst those, who are called Christians, is because they in most things attend unto *honour*, and these in many things attend unto *conscience*. Out of this generality I except regenerated men, renewed by the holy spirit, who without being bound with chains, live modestly, and temperately; In this they are governed by the holy Spirit, which is communicated unto them that believe: In whom this government is so powerfull, that without being bound with any chain; (for they fear not dishonour, nor are of scrupulous conscience) they passe the men of the world in not being vicious, and licentious, having slain all their affections on the Crosse of Jesus Christ our Lord.

CONSID. LIIII.

That Prayer and Consideration are two books or Interpreters very sure ones to understand holy Scripture, and how a man ought to serve himself of them.

I Hold it for a very certain and very true thing, that for the understanding of holy Scripture, the best, the most certain, and the highest interpreters of all, that a man can find, are

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these two, *Prayer*, and *Consideration*. *Prayer* as I understand, discovers the way, and opens, and manifesteth it: And *Consideration* I understand, puts a man into it, and makes him walk therein.

Furthermore I understand, that it is necessary that these two interpreters or books should be helped on Gods part, he inspiring him who prayes, to pray. For I understand that he who prayes, not being inspired to pray, prayes out of his own proper phantasie, out of his own proper affection, and out of his own proper will; and not knowing to pray as he ought, is not heard in his prayer: and he who prayes being inspired to pray, prayes for the glory of God, and prayes for the will of God, and knowing to pray as he ought, he is heard in his prayer, that being granted him which he demands.

Consideration, as I understand, ought to be helped on mans part, who considereth of spirituall things with his proper experience. I would say that he who considers, should have proved in himself those things, of which holy Scripture speaks; in such manner, that by what he finds, and knows in himself, he comes to understand that which is written in holy Scripture. They who consider without this experience, go in the dark, and go groping, and albeit they sometimes divine, and some other times they do hit right,

not having the proof thereof in themſelves, they neither know, whether they do hit right, nor reliſh that wherein they do hit right.

And they who are in prayer helped from the holy ſpirit, and in conſideration are helped by their own proper experience, oft-times hitting right, or rather as it were alwayes, they do both know that they hit right, and they do reliſh that, wherein they do hit right. To be better underſtood, I declare my ſelf with two authorities, one of S. *Paul*, and the other of *David*, daring to put the example in my ſelf. I ſay that reading that of S. *Paul*, *Even as the teſtimony of Jeſus Chriſt is confirmed in you*, and willing to underſtand it well, firſt I will work with the book of prayer, praying God that he will open unto me the way for the underſtanding of theſe words; and in my prayer I ſtand ſteady, as much as I can keep my mind firm in it. Afterwards opening the book of conſideration, I begin to conſider within my ſelf, of what Chriſtian matters I have any experience; and I begin alſo to examine, what is that teſtimony of Jeſus Chriſt, which he brought unto the world. And finding in me the government of the holy ſpirit, and feeling my ſelf juſtified in the juſtice of God executed in Chriſt (which two things are ſo joyned together, that a man can hardly underſtand, which of them he feels moſt, either the government of the holy ſpirit, or the juſtification

cation by faith ;) and understanding that the testimony, which Christ published unto the world, doth principally resolve it self into two parts, that is, into that ; *The kingdome of heaven*, or the kingdome of God (which is all one) *draws near* ; and into that, which he speaking of his own bloud saith, *For you, and for many it shall be shed to remission of sinnes:* Of which two parts, one hath intent unto the kingdome of God, which is begun to be felt, and tasted in this present life, and is continued, and perpetuated in life eternall ; the other unto the justification that is by Christ : I come to resolve my self, that S. *Paul* understood, that the *Corinthians* might testifie by their proper experience, that Christ spake the truth in the testimony which he gave unto the world, as well touching the coming of the kingdome of God, as also of justification by the justice of God executed in his most precious flesh. And I understand, that so much a man may call, and judge himself a Christian, inasmuch as he hath this testimony of Christ our Lord confirmed in himself. In like manner willing to understand that of *David*, *For I am a stranger with thee*, &c. and having opened the book of Prayer, I open that of Consideration, and I go examining in what manner I am a Pilgrim, and stranger in this present life. And finding, that I am such, inasmuch as I am not known, nor am prized, nor esteemed

in the world, and inaſmuch as I do not prize, nor eſteem the world: And finding likewiſe, that God in this ſelf ſame manner is a Pilgrim in the world; for he is not known, nor prized, nor eſteemed in the world; and becauſe he neither prizeth, nor eſteemeth the world, holding it for that which it is, I underſtand, that *David* would ſay: *Lord, becauſe the world doth that with me, which it doth with thee, and I do that with it which thou doſt, I am a ſtranger with thee.* And I underſtand, that in this manner the Saints of the Law were ſtrangers with God; and in this manner are the Saints of the Goſpel, and amongſt them as the head the Son of God our Lord.

In this manner I underſtand a man is to ſerve himſelf of theſe two divine books: and I underſtand, that the one helps the other marvellouſly: And I alſo underſtand, that he who can conſider with his proper experience, doth alwayes erre, when he ſets himſelf to conſider without having firſt opened the book of Prayer. And I think that alwayes as it were, when he is moved to pray, the motion is the inſtinct of God.

Out of all this I gather, that this being true, that the true underſtanding of the Scripture ought to be ſought by means of theſe two interpreters or books, which are Prayer, and Conſideration: and that prayer needs to helped with the inſpiration of God, and Conſideration with

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the experience of that man that considers; it is also true, that to the pious Christian, who sets himself to holy Scripture, it appertains to live in a continued desire, that God would give unto him his holy spirit, and to attend to the mortification of all that which is flesh and humane wisdome in him, to the intent, that vivification may succeed to mortification: for they onely, who have begun to be mortified, and to live, can consider by their own proper experience; for they onely feel in themselves the spirituall gifts of God, which they obtain, who believe in Jesus Christ our Lord.

CONSID. LV.

Against curiosity; and how the holy Scriptures ought to be read without curiosity.

MAns mind desires to maintain it self alive, and to conserve it self in its livelinesse, with divers meats, amongst which, as I understand, *Curiosity* is that which most pleaseth it, and most satisfieth; as well in regard of it self, as that alwayes there goes ambition, and vanity mingled therewith. And I understand that this *Curiosity* is so savoury unto the mind of man, that it feeds thereon, in what manner soever this meat be seasoned, and dressed, so that it be *Curiosity*. Now it being needfull, that this humane mind should die, to the intent, that in the persons who attend unto Christian piety, that resolution may be maintained, which knowing

themselves to be dead on Christs Crosse, they have made, and do make with the world, and with themselves: it is also needfull, that this food of *curiosity* should be taken from them, not giving it unto them in any manner, nor by any way; taking it from them principally in those things, in which piety, religion, and holinesse, which are the most precious things, may be pretended. And amongst these I hold for most dangerous the study of *holy Scripture*, when it is with *curiosity*: for albeit it is ordinarily a good means to kill the mind of man; the mind is on the other side so alive, that it converts it into *curiosity*, delighting to maintain it self with that alone, when it cannot with other things. And therefore I understand, that it belongs to the pious Christian to stand very vigilant, and wary in many things, in which there may be *curiosity*, and that he should not have it, and principally in the study of holy Scripture; to the intent, that the sincerity of the holy spirit, which is in it, may not be converted into *curiosity* of the flesh, as it befals the *curious*, who read the Scripture onely to know, and understand: In which I understand, that the Pious Christian ought onely to intend the inward knowledges & feelings, which God by means of his holy spirit shall give unto him; & those, wch he by means of these shall go experimenting of the things of the holy spirit, in such manner, as taking into his

hand

hand a book of holy Scripture, he should intend to understand that which belongs to him; and so think, that he understands not that which he hath not experimented: and thus thinking, if he shall desire to understand it, he shall attend to experiment it; and not to seek with *curiosity* that which others have therein understood: and attending unto experience, he shall likewise attend unto totall mortification of the mind, depriving it of all *curiosity*; and together with the experience, and with the mortification, he shall get the true understanding of holy Scripture, and shall understand how that the Christian businesse doth not consist in knowledge, but in experience: And he shall know the deceit that they suffer, who think that they do not understand holy Scripture, because they be not instructed, nor furnished of knowledge and humane learning; understanding that it is needfull for them, who are instructed and rich in them, to * renounce and leave them, for to obtain the true understanding of holy Scripture, which as I have said, is not gotten by knowledge, nor ought not to be procured with *curiosity*, but is gotten with experience, and ought to be procured with simplicity. Inasmuch as to them who are instructed and adorned with this simplicity

* By renouncing the help of humane learning in the studying to understand holy Scripture, he meaneth that we should not use it as the onely, or as the principall means; because the anointing which we have received, and abideth in us, teacheth us, 1 John 2. 27.

simplicity, God revealeth his secrets, as the proper Sonne of God himself affirms, Jesus Christ our Lord.

CONSID. LVI.

Which is the most certain, and most secure way to obtain perfect mortification.

HAving oft-times said, that the mortification of all that which a man hath from *Adam*, is very necessary to a Christian: it is not long since that I understood the cause why it is necessary, and the most certain, and most secure way to come to obtain it. And I have learned it from the Apostle Saint Paul, where he having said, that he *did endeavour to make himself like unto the death of Christ*, with intent to come to the participation of his resurrection; labouring to comprehend the Christian perfection, as he felt himself comprehended by it in Christ; he saith, that *he did this altogether forgetting things that were behind*, as well those which might breed him satisfaction, as also those which might cause him molestation; and occupying his mind, in remembring that he was called of God through Christ, and that the vocation was from above, that is, that he was called, to the intent that believing he might obtain everlasting life, or rather I understand, that it is the continuall thought and desire of everlasting life, by which

which the holy spirit mortifies them, who being called of God do answer to their vocation. And so it is, that a man keeping in his memory this thought, comes to fly and abhorre all those things that may hinder him this vocation; and he comes to seek and love all those things which may conserve, and increase it; and so coming to hate his affections, and appetites, knowing that they are those which may hinder his vocation, he comes to mortifie them in such manner, that all that which he had of Adam dying in him, and that which is of Christ living in him, he comes to be much like unto Christ, it befalling unto him the same which befalls a person, who being called by a great prince to a great feast, and fearing to be hindred, and disturbed in his journey by some delightfull things that may present themselves unto him, he takes as expedient to free himself from all those things, and to passe freely through them, to keep alwayes in his memory, that he is called by that great prince, and that he is called unto that great feast, in comparison whereof all those feasts that may offer themselves unto him in the way, are not feasts, but childrens playes. I would say, that this person carrying this thought alive in his memory doth mortifie in himself all those appetites which might come unto him of seeing those feasts, which offer them

themſelves to him in the way, much better then if ſo be he ſhould make a reſolution not to ſee them. For it might be, that coming by chance to ſee them, he ſhould be hindered, and diſturbed by them, in ſuch manner that when he ſhould come to ſee the principall feaſt it would now be finiſhed. Even ſo the perſon that is called of God, keeping alive in his memory the thought of his vocation, doth mortifie and kill in himſelf all the affections and appetites, which being according to the old man might hinder him, and diſturb his vocation, much better, then if he did determine alwayes to combate with them: For it might be, that wandring from the thought and memory of his vocation, he might alſo wander from his determination. I ſhall ſay better, that doing after this manner, the holy Spirit is that which mortifies him; and if he ſhould do in other manner, it being humane wiſdome that ſhould work, he would never come to obtain his intent; it being Gods ordinance, that the ſpirit of God ſhould be the maſter and the guide of all them, that are called unto the grace of the Goſpel of his onely begotten Son Jeſus Chriſt our Lord.

CON.

CONSID. LVII.

whence it comes to passe, that by the knowledge and sense of the things of God the Flesh is mortified.

EVery day I go certifying my self, that the Christian businesse is not *knowledge*, but *experience:* I would say, that it is not got by knowledge, but by experience. First of all I understood, that the proper exercise of a Christian is to attend unto *mortification*. Attending unto it he feels, that the profit of it consists in this, that a man mortifying his affections and appetites, goes by little and little comprehending that divine Christian perfection, in which he is comprised by the incorporation, with which believing he is incorporated in Christ. Passing on further, I know that the most certain and secure way, by the which he who is called of God, comes to true *mortification*, is alwayes to hold firm in his memory a firm thought, that he is called of God, and that the *calling* is made to give him everlasting life. Now I understand that this marvellous effect of *mortification* through the remembrance of the *vocation*, proceeds partly from the baseness of the flesh, and partly from the efficacy of the things of God. I would say that the flesh being vile, and miserable, and being every way feeble, and infirm to be able to hold in it self the knowledges, and senses of divine things, it comes to passe,

paſſe, that by the efficacy of them it is affrighted, and becomes vile in its own eyes; in ſuch manner, that it is eaſily overcome, and maſtered by the ſpirit, and ſo it remains mortified together with all thoſe things which are corrupt in a man by the depravation of the fleſh. And becauſe the remembrance of the calling by God is very efficacious in men with the *knowledge and ſenſe of heavenly things*, and that all men are frail and infirm, I underſtand that which God ſaith, *That a man who ſhall ſee him ſhall not be able to live*. And therefore the perfect viſion of God is reſerved to the juſt in eternall life; when the fleſh being raiſed up ſhall be a ſubject able to endure the viſion of God. In this mean ſpace on the one ſide by the benefit of God, the *fleſh is mortified* in the juſt, not onely in the memory of their *vocation* to life everlaſting, but alſo with every other particular vocation and ſenſe, which appertains to the things of God: And on the other ſide God goes moderating in them theſe knowledges, and theſe ſenſes, to the intent they ſhould not come to nothing, accommodating them to the frailty of the fleſh, as we temper the hot liquor, which we would keep in a glaſſe veſſell, in ſuch manner, as the liquor is preſerved in the veſſell without breaking the glaſſe. And I underſtand, that corporall and outward exerciſes, together with thoſe other things which are of mans induſtry, do ſerve unto thoſe perſons

persons which are called of God, for a certain entertaining of themselves in that state and measure of grace, unto which the knowledge and sense of heavenly things hath brought them, untill such time as by these exercises and labours there is given unto them a new and fresh supply of the knowledge and sense of God and heaven, which may make them to make progresse in *mortification:* in such manner, that I have reason to say, that the Christian businesse is not *knowledge*, but *experience*. If it were knowledge, it would work the effect that other knowledges do, that is, to swell up, and make proud those who have it. And because it is experience, it doth the effect which other experiences do, that is, to humble and cast on the ground all that which is humane wisdome, and to exalt and lift up to heaven all that which is in the spirit. I understand this effect is in them, who being called of God are members of Jesus Christ our Lord.

CONSID. LVIII.

Eight differences betweene them who pretend and procure to mortifie themselves with their proper industry, and them who are mortified by the holy Spirit.

THis is alwayes a truth, that all men in applying themselves to religion, as well unto the false, which consisteth in *superstitious observati-*

vations, as unto the true, which conſiſteth in *accepting the grace of the Goſpel of Chriſt*, do apply themſelves likewiſe to *mortification*. But amongſt them who apply themſelves to this mortification, I have conſidered *eight notable differences*, by which a perſon may know, whether he *mortifies himſelf by his own induſtry*, or whether he be *mortified by the holy Spirit*.

The firſt difference is, that they who *mortifie themſelves by their own proper induſtry*, are preſumptuous and ambitious, knowing their own proper virtue in their mortification; but they who are *mortified by the holy Spirit*, are humble, and modeſt, not knowing any proper virtue of their own in their mortifications: for the holy Spirit works in them that which a very great fever doth; for as by a fever a man becomes as it were deprived of all carnall deſires, keeping alive onely the deſire of health; ſo by the preſence of the holy Spirit a man becomes as it were deprived of all that which is fleſh, keeping alive onely ſpirituall deſires.

The ſecond difference is, that they who pretend to *mortifie themſelves*, go alwayes ſeeking new wayes and new inventions to obtain mortification; but they who are *mortified by the Spirit*, embrace thoſe occaſions of mortification, which are offered unto them, by what way ſoever they come, perſwading themſelves, that with them and in them, God will mortifie them.

The

The third difference is, that they who *mortifie themselves* alwayes live sad and discontent, because they deprive themselves of their pleasures, and corporall contents, and are not cherished with the spirituall; but they who are *mortified* by the Spirit, live as it were alwayes chearfull and contented, because they abhorre, or begin to abhorre corporall pleasures, and begin to tast spirituall pleasures.

The fourth difference is, that they who *mortifie themselves*, are much like unto a man, whose head were cut with a rough and rusty saw, inasmuch as all things are unsweet and sowre unto him: but they who are *mortified* by the Spirit, are like unto a man whose head were cut with a sharp sword, and an arm skilfull in cutting; inasmuch as the *holy Spirit mortifies him*, he himself ostentimes not feeling the mortification till it be past. That this is true, those persons who are mortified by the holy Spirit know by experience.

The fifth difference is, that they who *mortifie themselves* living alwaies in continuall trouble, and in continuall labour, are like unto a man that learns with exceeding pains a most difficult and unpleasant science, who finding in the principles thereof much unsweetnesse, and much molestation, comforts himself onely with an opinion, that he shall at last prove excellent in that science: but they that are *mortified*, neither

ther troubling nor disquieting themselves in their mortifications, are like unto a man that goes delighting and recreating himself in the study of that science which he hath already learned, wherein finding few things which he understands not, he finds few things that trouble him.

The sixth difference is, that in them who *mortifie themselves by themselves*, there is never true mortification; nay rather, they are like unto quick lime, inasmuch as the quick lime smokes not whileſt there is no water cast thereon, which is no sooner cast upon it, then it shews the fire that it hath within; so they whileſt they have no occasion to erre, do not erre; and when occasion comes, they presently shew the livelinesse that they have within them, either erring, or being straightly solicited to erre: but they who are *mortified by the holy Spirit*, have true mortification, and are like unto dead lime, inasmuch that like as the dead lime doth not smoke, how much water soever be cast upon it: so neither do they erre, nor are much solicited to erre, although many occasions offer themselves unto them.

The seventh difference is, that they who *mortifie themselves*, in the occasion of erring do miserably loose themselves; for being deceived by humane wisdome, they do alwayes go solicitously and scrupulously, avoiding the occasions which incite them to erre: but they who are *mortified by the spirit*, even in the occasions of erring

erring that offer themselves unto them, are refined as gold in the fire, for being helped by the holy Spirit in the proper occasions they are mortified, not avoiding any of them; and therefore they are the same in the occasions, as out of the occasions.

The eighth difference is, That they who *mortifie themselves* by their proper industry, do principally attend unto the mortification of the flesh, having no intent to mortifie the mind, not knowing that from thence ariseth all the evil: but they who are *mortified by the holy Spirit*, attend principally unto the mortification of the mind, knowing that from thence comes all the evil; and knowing that the mind being mortified, the flesh remains mortified.

By the examination of these differences, may a person know whether he *mortifies himself*, or whether he be *mortified by the holy Spirit*: being advertised of this, that there are three estates or sorts of those persons who are *mortified by the holy Spirit*.

The one is, when the *holy Spirit mortifies them* without their knowledge or feeling of the virtue of the holy Spirit in them. And in this estate that belongs to them, which is said in the fourth difference.

The other is, when the *holy Spirit mortifies them*, and they feel and know in themselves the virtue of the holy Spirit. And in this estate,

there appertains unto them that which is said in the first difference.

The third sort is, when through the absence of the holy Spirit, or because they do not feel and know his presence, they go *mortifying themselves with their own industry.* And in this estate they feel a good part of that which is said in the first, third, fourth, and fifth difference: for it is very true, that to them who are *mortified by the holy Spirit*, their own industries in mortification are profitable unto them; according to what Saint Paul saith, *That to them that love God, all things work for good to the glory of God, and of the Son of God Jesus Christ our Lord.*

CONSID. LIX.

That in the motions to pray, the Spirit doth certifie a man that he shall obtain that which he demands.

READing in Isaiah, that *death* being intimated from God unto *Hezekiah* a pious king, he resented himself, was grieved and lamented, *praying God with tears that he would not take away his life:* and reading a little after, that the destruction of *Jerusalem* being intimated from God unto the same king, with the *Babylonian* captivity, without resenting himself, or being grieved or lamenting, and without praying God that he would revoke the sentence, he was contented,

tented, that the will of God should be executed, accepting it as a benefit of God, that *those evils should not come in his time:* And considering that God prolonged the time of *Hezekiahs* life, and that he did execute his sentence upon *Jerusalem*; I come to certifie my self, that pious persons being governed by the spirit of God, and chiefly in their prayers, inasmuch as S. Paul saith, *The spirit of God prayes by them, and in them*, they do never as it were pray to God, but for that which it is Gods will to grant them, of which the holy Spirit which inspires them to pray, is certain. According to the judgement of humane reason, it had been more just and more convenient, that *Hezekiah* should have resented himself, and lamented, and been moved to pray God for the revocation of the sentence given against *Jerusalem*, then for the revocation of that sentence which was given against his *own proper life:* but *Hezekias* a pious king, moved by the holy Spirit *prayed for his own life*; and for that which touched *Jerusalem*, he conformed himself with Gods will: whereby I understand, that it behoves pious persons to keep good account with their motions; I would say, they ought to be wel advertised being *moved to pray* to God for any thing, whether that *motion be of humane spirit*, or *of the holy spirit*. And I understand likewise, that the proper counterfigne whereby they may be

able to judge between these motions, is the *inward certainty, or uncertainty with which they shall find themselves in prayer.* Finding themselves uncertain that they should obtain of God that which they demand, they shall judge that the motion is of *humane spirit*; and finding themselves certain to obtain it, they shall judge that the motion is of the *holy Spirit*: forasmuch as the *motion of the holy Spirit* draws alwayes with it the *certification*; a man judging in this manner, if the Spirit of God which hath moved me to pray, did not know that it is the will of God to grant me that which I demand, it would not have moved me. This certification I certainly hold was in *Hezekiah*, at that time when he demanded his *life to be prolonged.* And because he did not feel in himself this certification, I do certainly hold, that the self-same *Hezekiah* did not demand that the sentence against *Jerusalem* should be revoked. With this *assurance* I see that Christ *prayed*, raising up *Lazarus*, and *praying* for the conservation of his disciples. And with *doubtfulnesse*, it seemeth to me, he prayed in the *Garden*; & because he felt whence this motion did arise in praying, he remitted himself unto the will of God. And if the Son of God himself felt these two motions, and in one of them he found himself certain, and in the other, as it seemeth to me, he found himself doubtfull; every one may think whether it be

not

not necessary to be watchfull over himself in them; albeit they onely shall know them, that shall be true members of the same Sonne of God Jesus Christ our Lord.

CONSID. LX.

whence it proceeds that the superstitious are severe, and the true Christians are mercifull and pitifull.

THe *severity* and *rigour* that I see and know for the most part in those persons which the common people hold for devout and spirituall, they being in very truth *superstitious* and ceremonious, inasmuch as appertains to the chastising, or desiring to chastice the vices and defects of men; I understand proceeds from *two causes*. The one is the proper nature of a man, who is inclined to prize and esteem his own things, and to condemn and despise others. And the other is the proper nature of *superstitions* and *ceremonies*, to which is annexed *severity*, and *rigourousnesse*. And so it is, that these *superstitious* and *ceremonious* persons, desiring that their superstitious and ceremonious living should be esteemed and prized, are forced to be *severe* and *rigourous* with works and words against them, who being not as they are, have outward defects and vices, that so their manner of life which they hold for virtuous, may be the more prized and esteemed. And it is likewise

true, that superstitions and ceremonies having their originall and beginning from some kind of law, which men have imagined, and severity and rigour being annexed to the nature of a law, (for by these it is maintained,) it comes to passe, that as well those who attend to the *observation of the law*, or of the *ceremonies* and *superstitions* that arise from it, as also they who attend to cause others to observe them, are *severe* and *rigorous* against them that do not observe them. From hence I understand the cause whence the *severity* and *rigour* in the Hebrews did proceed. And hereby I do not marvel, if they that in being superstitious & ceremonious are like unto the Hebrews, are also severe against the vices and defects of men. And that which I more esteem is that hereby I understand why God in the time of the Law was severe and rigorous, shewing more severity & rigorousnes unto men, then pity and mercy, although he did shew them both the one and the other. And I esteem it much more, that hereby I understand, that because after that God sent his onely begotten Sonne Jesus Christ our Lord into the world, men stand *not subject to the Law*, but under the Gospel, which is estranged from severity and rigour; it comes to passe, *that they who belong unto the Gospel*, being the people of God, are not *severe* nor *rigorous* against the vices and defects of men, but are rather *pitiful* & *merciful*.

And

And also it comes from hence, that God shews more *pity and mercy*, then *severity and rigour*. In such manner, that the affection of *severity* and *rigour* in a man is a signe of self-love, and of a mind subject to the law, to *superstitions* and *ceremonies*, as were the minds of the *Hebrews*: And a pitifull, and mercifull affection is a signe of *mortification*, and of a mind freed from the Law by the Gospel; such are those of true Christians, members of Jesus Christ our Lord.

CONSID. LXI.

In what manner a pious person governs himself in those things that befall him.

EVery *pious person in those things that come unto him* in this present life, as I understand, governs himself in this manner: The accidents being of that quality, that his own will concurres not in them, if they be adverse, and contrary, as the losse of honour or of estate, or the death of some person dear unto him, he comforts himself, saying, *so it hath pleased God*. And if they be prosperous, and favourable, as the increase of outward and inward goods, he doth not pride himself, considering, and saying, *this is the work of God, and not mine*. The things being of that quality, that his own proper will concurres in them, if they be of evil, such as are his proper defects, and sins, he embraceth himself with Christ, saying, *If in me*

there be defects and ſins, there is in Chriſt ſatisfaction, and juſtification: And if they be of good, and of favour in outward works, or in inward comforts or conſolations, he doth not grow proud, becauſe in ſuch matters he ſees the goodneſſe of God, and not his own proper goodneſſe. And I underſtand, that the content which ſuch a perſon finds in thoſe things which he doth well, is much like to the content, which a perſon may feel, when one makes a good letter, becauſe another that writes well, holds and guides his hand; that as ſuch a perſon contents himſelf ſeeing a letter made with his hand, although not with his skill, attributing the skill to him that guided his hand, and attributing to himſelf the errours that are in the letter, knowing that the other would have made a better with his own hand: ſo the ſpirituall perſon doth content himſelf in the conſideration of the works which God doth in him, and by him, attributing them to God, and attributing to himſelf the errours that are in his works, knowing that they would be much better, if God had done them without him. That this is true, they ſhall underſtand by proper experience, who have a reliſh of the things of the holy ſpirit, which are obtained by Jeſus Chriſt our Lord,

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CONSID. LXII.

*That humane wisdome hath no more * jurisdiction in the judgement of their works, who are the Sonnes of God then in the judgement of the proper works of God.*

IN the self same manner, and for the self same cause, for which Saint *Paul* understood Rom. 8. 14. that they who

* This Chapter is considerable, the intent of it, that the world pierceth not godly mens actions no more then Gods, is in some sort true, because they are spiritually discerned, 1 Cor. 2. 14. So likewise are the godly in some sort exempt from laws; for the law is not made for a righteous man, 1 Tim. 1. 9. But when he enlargeth he goes too farre. For first concerning Abraham and Sarah, I ever took that for a weaknesse in the great Patriarch, and that the best of Gods servants should have weaknesses, is no way repugnant to the way of Gods spirit in them, or to the Scriptures, or to themselves, being still men, though godly men. Nay they are purposely recorded in holy Writ. Wherefore as Davids adultery cannot be excused, so need not Abrahams equivocation, nor Pauls neither, when he professed himself a Pharisee, which strictly he was not, though in the point of Resurrection he agreed with them, and they with him. The reviling also of Ananias seems by his own recalling, an oversight; yet I remember the Fathers forbid us to judge of the doubtfull actions of Saints in Scriptures, which is a modest admonition. But it is one thing not to judge, another to defend them. Secondly, when he useth the word jurisdiction, allowing no jurisdiction over the godly, this cannot stand, and it is ill doctrine in a Common-wealth. The godly are punishable as others, when they do amisse, and they are to be judged according to the outward fact, unlesse it be evident to others as well as to themselves that God moved them; for otherwise any malefactour may pretend motions, which is insufferable in a Common-wealth. Neither do I doubt but if Abraham had lived in our kingdome under government, and had killed his sonne Isaac, but he might justly have been put to death for it by the Magistrate, unlesse he could have made it appear, that it was done by Gods immediate precept. He had done justly, and yet had been punished justly, that is, *In humano foro, &c. secundum præsumptionem legalem*; according to the common and legall proceedings among men. So may a warre be just on both sides, and was just in the Canaanites and Israelites both. How the godly are exempt from laws is a known point among Divines, but when he sayes they are equally exempt with God, that is dangerous and too farre. The best salve for the whole Chapter is to distinguish judgement. There is a judgement of authority (upon a fact) and there is a judgement of the learned; for as a Magistrate judgeth in his tribunall, so a Scholar

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judgeth in his study, and cenſureth this or that; whence come ſo many books of ſeverall mens opinions: perhaps he meant all of this latter, not of the former. Worldly learned men cannot judge ſpirituall mens actions, but the magiſtrate may, and ſurely this the Author meant by the word *Iuriſdiction*, for ſo he uſeth the ſame word in Conſideration 63. ad finem.

are governed by the Spirit of God, are the ſonnes of God, I underſtand that they who are the ſonnes of God, are governed by the Spirit of God. And I underſtand, that as humane wiſdome is uncapable of the knowledge of God, ſo likewiſe it is uncapable of the knowledge of them, who are the ſonnes of God. And even as humane wiſdome diſcerneth not the admirable counſell that is in the works of God, ſo neither doth it diſcerne the divine counſell that is in the works of them, who are the ſonnes of God: both thoſe, and theſe being done by the ſpirit of God.

Further I underſtand that humane wiſdome, when it ſets it ſelf to judge the works of them that are the ſonnes of God, condemning and taxing them, it doth ſo out of the ſelf ſame raſhneſſe, with which it ſets it ſelf to judge the works of God, condemning them, and calumniating them. I would ſay, that that raſhneſſe of men is not leſſe, which follow the judgement of humane wiſdome, when they ſet themſelves to judge evil of Moſes for the Hebrews whom he ſlew when they worſhiped the Calf, Exod. 32. 37. &c. and when they ſet themſelves to judge evil of Abraham, becauſe he

he commanded his wife *Sarah*, that she should lie, saying, that she was his sister, and not his wife: And because S. *Paul* cursed *Ananias*, standing at judgement in his presence. And because he excused his cursing, saying, he did not know him. And when in like manner they set themselves to judge certain things like unto these, which the sonnes of God do being governed by the spirit of God, which according to the judgement of humane wisdome are absurd, and reprovable, and according to the judgement of God, are holy, and good: I say, that this is no lesse rashnesse then that, with which they set themselves to judge evil of God, because he favours many lewd men with temporall good, depriving many good men thereof, and because he doth other things which humane wisdome calumniates, and condemns, and for which humane laws do rigorously chastise those men that do them: inasmuch as humane wisdome hath no more jurisdiction in the judgement of the works of pious men, then in the judgement of the works of God, they being done by God himself, and the other by those who being the Sonnes of God are governed by the spirit of God, and therefore are free, and exempt from all humane law, as God himself is free and exempt. I would say, that men should not have had more reason to have punish'd *Abraham*, if he had killed his son *Isaac*, then to condemne God, be-

becauſe he ſlayes many men by ſudden death. But this government of the ſpirit of God is not known, nor underſtood, but of them who are partakers of the ſpirit of God it ſelf, as it is known by experience, and as it is ſaid by S. *Paul* the great Preacher of the Goſpel of God, and of Jeſus Chriſt our Lord.

CONSID. LXIII.

By ſeven conformities is ſhewed that the holy Scripture is like a Candle in a dark place, and that the holy ſpirit is like the Sunne.

The Author doth ſtill diſcover too ſlight a regard of the Scripture, as if it were but childrens meat, whereas there is not onely milk there, but ſtrong meat alſo, Heb. 5. 14. things hard to be underſtood, 2. Pet. 3. 16. Things needing great conſideration, Matth. 24. 15. Beſides, he oppoſeth the teaching of the ſpirit to the teaching of Scripture which the holy ſpirit wrote. Although the holy ſpirit apply the Scripture, yet what the Scripture teacheth, the ſpirit teacheth; the holy ſpirit indeed ſometime doubly teaching both in penning and in applying. I wonder how this opinion could befall ſo good a man as it ſeems *Valdeſſo* was, ſince the Saints of God in all ages have ever held in ſo precious eſteem the word of God, as their joy and crown, and their treaſure on earth. Yet his own practiſe ſeems to confute his opinion, for the moſt of his *Conſiderations* being grounded upon ſome text of Scripture, ſhews that he was continually converſant in it, and not uſed it for a time onely, and then caſt it away, as he ſeems ſtrangely. There is no more to be ſaid of this chapter, eſpecially of the firſt thing in it, but that his opinion of the Scripture is unſa-

SAint *Peter* in his ſecond Epiſtle, chap. 1. 9. underſtands, that a man that attends unto piety, having no other light to guide him in it, then that of the holy Scripture, is like unto a man that is ſet in a dark place having no other light in it, then the light of a candle; and he underſtands that the man that attends unto piety having obtained the ſpirit of God which guides him, and ſees him in the way, is like unto a man that ſtands

sonable. As for the text of S. Peter, 2. Pet. 1. 19. which he makes the ground of this consideration, building it all upon the word, *until the day-starre arise*; it is nothing. How many places do the fathers bring about *Austin* against the Heretocks who disputed against the virginity of the blessed Virgin, out of the text, Matth. 1. 25. Where it is said, Joseph knew her not *Until* she had brought forth her first born son, as if afterwards he had known her: and indeed in common sense, if I bid a man stay in a place *until* I come, I do not then bid him go away, but rather stay longer, that I may speak with him, or do something else when I come. So S. Peter bidding the dispersed Hebrews attend to the word, till the *day* dawn, doth not bid them then cast away the word, or leave it off; but however he would have them attend to it till that time, and then afterward they will of themselves attend it without his exhortation. Nay it is observable that in that very place he preferres the word before the sight of the transfiguration of Christ. So that the word hath the preheminence even of Revelations and Visions.

in a place, wherein the sun-beams enter, which make it clear, and resplendent: Whence I consider seven things. The first, that as the man set in a dark place, stands better with a candle then without it: so the man that attends unto piety, which to him is a dark place, inasmuch as humane reason, and wisdome do rather do him harm, then good in it, stands better with the holy Scripture then without it.

The second thing which I consider is, that as a man in a dark place sees not the things that are therein so clearly, and manifestly with a candle, as he might see them with the sun; so a man that attends unto piety doth not understand, nor know the things of God, nor God himself so clearly and manifestly, with holy Scripture, as he might see and know them, with the spirit of God.

The third thing which I consider is, That as a man set in a dark place with the light of the candle

candle onely, ſtands in danger to remain in the dark, if by any miſchance the candle ſhould be put out; ſo the man, who attending unto piety hath no other light then that of holy Scripture, ſtands in danger to remain without light, there coming any occaſion that may deprive him of the holy Scripture, or of the true underſtanding thereof.

The fourth thing which I conſider is, that as it ſometimes befals a man ſet in a dark place, where the light of the candle is, that being deſirous it ſhould give more light, he ſnuffes it himſelf, or ſeeks ſome other to ſnuffe it; and in the ſnuffing, it ſo comes to paſſe, that it is extinguiſhed, and a man remains without light; ſo unto a man, that attends unto piety onely, with that which he knows and underſtands by holy Scripture, it ſometimes comes to paſſe, that willing to underſtand more, or better in it, or by it, either he himſelf interprets it, or ſeeks ſome to interpret it to him, and in interpreting, it comes paſſe, that of holy Scripture making it humane Scripture, a man remains in the dark, albeit he doth not ſo perſwade himſelf.

The fifth thing which I conſider is, that as upon the Sun-beams entrance into an obſcure, place, where a man ſerves himſelf of the light of a candle, it comes to paſſe, that a man ſees more clearly then before, all the things that are in that place, the candle remaining as it were without

without light, and without splendour, in such manner, that now a man being desirous to see the things that are in that place. that which he least looks upon is the candle: So the holy spirit entring into the mind of a man, that attends unto piety, serving himself of the Scripture to that intent, it comes to passe, that a man understands, and knows the things of God, and God himself more clearly then he did before; the holy Scripture remaining, (inasmuch as to him ward) as it were without light, and without splendour: in such manner, as now being desirous to understand the things of piety, and desirous to know God, that which he least looks upon is the holy Scripture, attending to consider with the holy Spirit, that abides in his mind, and not with that which is written in the Scripture. And therefore S. *Peter* well commends the study of holy Scripture; but whileſt a man stands in the dark place of humane wisdome, and reason, and he wills that this study should continue so long, untill the light of the holy spirit shine into the mind of a man: understanding that this light being come, a man hath no more need to seek that of the holy Scripture, which departs of it self, as the light of the candle departs, when the Sun-beams enter; and even as *Moses* departed at the presence of Christ, and the Law at the presence of the Gospel.

The sixth thing which I consider is, that as a man

man which enjoyes the light of the Sun, when he did certainly know that it would not fail him, albeit he would not caſt away the candle for the benefit received, but would rather leave it to the intent it might ſerve another to that purpoſe which it had ſerved him, and yet notwithſtanding would not ſerve himſelf thereof in that wch he did before ſerve himſelf: ſo the man that enjoyes the light of the holy ſpirit, knowing certainly that it cannot fail him, albeit he do not caſt away holy Scripture, but rather leaves it, that it may ſerve to another for that which it hath ſerved for unto him; nevertheleſſe he doth not ſerve himſelf of it, in that whereof he did formerly ſerve himſelf, as I have before at other times conſidered.

The ſeventh thing that I conſider is, that as it is not of the eſſence of the Sun, when it enters into a place where a candle ſtands, to ſhew and diſcover all that which the candle contains in it; ſo likewiſe it is not of the eſſence of the holy ſpirit, when it enters into the mind of him, who being applied unto piety ſerves himſelf of holy Scripture, to ſhew, and diſcover all the ſecrets that ſtand ſhut up therein, albeit it do ſhew, and diſcover that part of them, which God will ſhall be diſcovered unto a man to whom the holy Spirit is given.

The gifts of the holy Spirit are different, & the holy Scripture being written by divers perſons, who had different gifts of the holy Spirit, and ſo writ

writ diverſly, by conſequence, it is underſtood of thoſe perſons, who have the holy Spirit, of one in one part, and of another in another part, according as the gifts are different, which are communicated from God with the holy Spirit by Jeſus Chriſt our Lord.

CONSID. LXIV.

In what manner Jeſus Chriſt our Lord will be followed and imitated.

HAving at other times in theſe Conſiderations touched, as I then underſtood, that which Jeſus Chriſt our Lord ſaith, Luke 9. 23. *He that will come after me, let him deny himſelf, and take up my Croſſe and follow me*; I come now with better conſideration to ſay, that I underſtand that in theſe words Chriſt ſaith, Every man that will follow me being deſirous to be a Chriſtian, let him renounce that which humane wiſdome teacheth him, ſaying, that a man ought not to be wanting to himſelf, to his own, and to his honour; and let his whole intent be not to be wanting unto God, nor to them that are Gods, nor to the honour of God. And let him take upon himſelf his Croſſe, which is his martyrdome, the ſhame, and the ignominy that he ſhall ſuffer in the eyes of the men of this world in being wanting unto himſelf, and to his own, and to his honour. And ſo doing, he ſhall follow me, who have been wanting unto my ſelf, making my ſelf a ſervant of a ſonne, that I

might not be wanting to God; and I have been wanting to mine own, not esteeming them for mine, but those onely that God hath called, and made mine, making them holy, and just; and I have been wanting to mine honour, contenting my self to die as a malefactour: and so doing he shall follow me, and shall be truly a Christian. In such manner, as properly the injury, and the shame that redounds to a Christian through the denyall of himself, in being wanting to himself, and to his own, and to his honour, is the Christian Crosse, and is the self same as to go after Christ. I would say, these words of Christ are of as much value, as if I should say, he that will be a Christian, let him esteem himself dead unto the world, inasmuch as not to seek the glory, nor the reputation of the world, and let him procure that which Christ procured, and seek that which Christ sought; and in this manner he shall be a true Christian, as they are, who knowing themselves, and feeling themselves bought by Christ, do hold him, and know him for their Lord, and for their superiour, and do worship in spirit, and in truth the true God, who is the Father of Jesus Christ our Lord.

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CONSID. LXV.

How that is to be understood, which S. Paul saith, that Christ reigneth, and shall reigne, untill the resurrection of the just being made; he do resigne his kingdome to his eternall father.

THe men that reigne in the Kingdome of the world, live under foure most cruell Tyrants; the Divell, the Flesh, Honour, and Death. The Divell tyrannizeth over them making them impious, and enemies of God, and oft-times bringeth them to that passe, that they kill themselves by diverse wayes. The flesh tyrannizeth over them, making them vicious and licentious. Honour tyrannizeth over them, making them light, and vain, and presumptuous, in such sort, that they die whileſt they live. Death tyrannizeth over them, not suffering them to injoy their prosperities, and happinesse, cutting short their steps in them. This tyranny none understand, but they that feel it, and they onely feel it, who being desirous to enter into the Kingdome of God, do endeavour to reduce thēselves to piety, do labour to mortifie the flesh, and will resolve themselves with the world, putting an end to glory and to their own honour, and think to dispose themselves, and to content themselves to die. For assoon as ever they would do this, they find difficulty in it, they feel and experiment the tyranny, and they know themselves tyrannized over.

These persons, if so be their desire to enter into the kingdome of God be a calling of God himselfe, & not their proper phantasie, accepting for their own the justice of God, executed on Christ, do in this present life, go out of the tyranny of the three tyrants in going out of the Kingdome of the world, and entering into the Kingdome of God, wherein God reignes through Christ. I would say, that Christ reignes as the sonne of God, he being in them that stand in his kingdome, and with them, properly the same which the head is in the Members of the body, for as from the head there descends virtue and efficacy into the members of the body, which are governed by it; even so from Christ there descends virtue, and efficacy to them, that are in the kingdome of Christ, with which they combate against the tyrants, that hold other men tyrannized: and so they are governed by Christ in this present life, and by means of the same they shall obtain the resurrection, and life everlasting: and so they shall go out of the tyranny of the fourth tyrant, which is death, and shall enter into the kingdome of God, where God shall reigne by himselfe. In the mean space they being gone out of the kingdome of the world, having felt the tyranny of the foure Tyrants, do feel the sweetnesse, and pleasantnesse of the kingdome of Christ, feeling in themselves the vir-

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tue, and efficacy of Christ, and the government of the holy Spirit, and feeling themselves masters and lords of their sensuall appetites, and of their affections of honour, and of the ambition of the world; being resolved with themselves, and with the world, inasmuch as being incorporated in Christ, they find their flesh dead, and they find dead in them the respect of the world, and they stablish and comfort their hearts with the continuall hope of their resurrection, immortality, and eternall life. Which hope and perswasion causeth in them this effect, that albeit they feel death according to the body, yet they feel it not as much as belongs to the soul, through the certain hope of resurrection. In this I understand consists the kingdome of Christ. And because the resurrection of the just being accomplished, we shall not need to combate with the Divel, there shall be no need to mortifie the flesh, nor to resist the world, nor shall there be death to overcome: I understand, that Saint Paul saith, that when Christ shall resigne this kingdome to the eternall Father; and that God shall be all in all, ruling and governing every thing by himself: in such manner, as the kingdome of Christ according to Saint Paul shall endure untill the universall resurrection, and the kingdome of God in men shall then begin, and shall be continuall, men perpetually acknowledging

the benefit received by Jesus Christ our Lord. Like as it betides unto a thirsty traveller, to whom there is given a vessell of cold water, who whilest he drinks feels the benefit of the vessell, which gives him the water; and having drunk, albeit setting the vessell aside he thanks him that gave him to drink, nevertheless he acknowledgeth that by means of the vessel he received that benefit. In such manner that as the thankfull wayfaring man, who is refreshed with the vessell of cold water, whilest he drinks, feels the benefit of the vessell, and after he hath drunk, feeling and knowing the benefit of him that gave him the vessell, he knows likewise the benefit of the vessell. Even so men, whilest they stand in this present life, they feel the kingdome of Christ, feeling the benefit of Christ; and in eternall life they shall feel, and know the benefit of God, who hath given Christ unto them, and they shall know the benefit of Jesus Christ our Lord.

CONSID. LXVI.

In what manner the malignant spirit is more impetuous then the holy Spirit.

BEing desirous to understand, which spirit is more impetuous in a man, the Holy, or the Malignant; I resolve my self, that the malignant spirit is much more impetuous in the impious,

pious, then the good ſpirit in the pious; being moved to this reſolution for two Conſiderations, of which one is founded in the proper Nature of the ſpirits: for the malignant is by nature impetuous, and the holy is by nature mild and quiet, inſomuch, that if at any time there ſeem to be violence, or alteration, that is none of its own, but of the livelineſſe of mans fleſh, in which, and by which the holy Spirit works. And the other is founded in the proper nature of men: for they being more inclined unto the motions of the malignant ſpirit, then to that of the holy ſpirit, it comes to paſſe, that unto that of the malignant ſpirit they are incited with their proper affection, and inclination; and to thoſe others of the holy Spirit they are benummed from the ſelf ſame thing. In ſuch manner as the malignant ſpirit being impetuous of its own proper nature, and the malignant ſpirit being incited in the impious with the proper nature of the impious; and the holy Spirit being made more ſlow in the pious, through the proper nature of the pious, inaſmuch as he is a man; it comes to paſſe, that the malignant ſpirit is more impetuous in the impious, then the holy Spirit in the pious. And in the impious I underſtand that ordinarily the Holy ſpirit is nothing at all impetuous; and in the pious I underſtand the malignant ſpirit is more or leſſe impetuous, ac-

cording to the greater or leſſer livelineſſe of affections, that is found in him. And in the ſame manner I underſtand, that the motion of the holy Spirit is more or leſſe efficacious, according as the mortification that is in him, is greater or leſſe; inaſmuch as through the livelineſſe of the affections, and appetites of the pious, the force and violence of the malignant ſpirits are increaſed, and by mortification are repreſſed, and retarded: and becauſe it is likewiſe true, that through the livelineſſe of the affections, and appetites of the pious, the forceableneſſe of the holy Spirit is retarded and repreſſed, and with mortification is increaſed, and helped. Underſtanding that all this is true, I underſtand likewiſe, that the pious, who would that the motions of the malignant ſpirit ſhould not have force nor be efficacious in him, and that the motions of the holy ſpirit ſhould have force and efficacy in him, ought to attend unto the mortification of his affections and appetites, attending to mortifie in himſelf that which he hath of Adam, and to make alive that which he hath of Jeſus Chriſt our Lord.

CON.

CONSID. LXVII.

That in the regenerate onely by the holy Spirit, there being experience of the things of God, there is also certification of them.

ALL that in this life is done, known, or understood, is either by naturall instinct, or it is by experience, or by knowledge, or by divine inspiration and revelation. In the beast there is naturall instinct and experience, as every one may by himself consider. In men there is generally naturall instinct and experience, as in beasts, although with greater excellency; and there is also knowledge, which as I understand, consists in that which one man learns from another, man having no greater assurance thereof, then the relation that is made unto him; and this as much in divine things as in humane. In men regenerated by the holy Spirit there is naturall instinct, and experience, and knowledge, and moreover divine inspiration and revelation. I say, that regenerated men know and understand some things by naturall instinct, others by experience, and others by science, and others by divine inspiration. The naturall instinct standing more chast and more pure in them, then in other men. And having experience not onely of naturall and humane things as other men have, but also of spirituall and divine things; and having not onely science learned from other men, but also inspired and revealed from God.

God. All men being without the holy Spirit, are without experience of ſpirituall and divine things; having onely that ſcience of them, which is gotten by the bare reading of the holy Scripture; whence it comes to paſſe, that as in the humane and naturall things of which they have no experience, having onely the ſcience they remain with opinion, without any aſſurance; even ſo in divine matters, being without experience, they remain with opinion, without any aſſurance. Inaſmuch as where there is no experience, there can be no aſſurance. And experience in the things of God is reſerved to them, who have the Spirit of God, who having experience of ſpirituall matters, know that they know and underſtand naturall and humane things. I would ſay, that the difference between that which regenerated men know and underſtand in divine matters, and that which other men, how wiſe ſoever they be, know and underſtand in the ſame things; is as much as is between that which thoſe Phyſicians which onely have the Theory, know and underſtand in Phyſick, and that which thoſe Phyſicians, who together with the Theory have the Practiſe. Whence I gather, that unregenerated men having no experience in divine matters, cannot have either confidence or diffidence that ſhould be ſolid and firm; but onely through opinion, in ſuch manner

manner as they have in humane affairs. And therefore that is true which I have written in another Consideration, that God oft-times gives unto pious persons some things which they have no confidence to obtain, denying them some other which they have confidence to obtain; understanding that this comes to passe, when his confidence and his diffidence consists in science and opinion, and not in experience and certification. Furthermore, I come to gather that regenerated men having experience of spirituall things, have assurance of them, and that having assurance, they have also confidence and diffidence solid and firm. And therefore that is true which I have written in another Consideration, that through that certainty or incertainty with which pious persons find themselves in prayer, they may understand when they are inspired to pray by the holy Spirit, and when they are moved to pray from humane spirit, and consequently when they are to be confident, and when they are to be diffident.

Hezekiah king of *Judah* had experience in spirituall matters, and therefore being inspired to pray in his infirmity, *he prayed*, and his life was prolonged to him according to his confidence. And the self-same king being diffident to be able to obtain by his prayers of God, that he should revoke the sentence given againſt *Jerusalem*, did not pray. If he had not had experience

rience in divine things, governing himſelf onely with ſcience, he would with ſo much the more confidence have prayed, demanding the revocation of the ſentence given againſt *Jeruſalem*, inaſmuch as he had praying obtained the revocation of the ſentence given againſt his life: But having experience, he forbore to be governed by ſcience, and ſo he ſtood firm in the confidence, & firm in the diffidence. And if experience of divine things teacheth thus much to one of them, who had the ſpirit of *Moſes*, how much better ſhall it teach it to them who have the ſpirit of Jeſus Chriſt our Lord.

CONSID. LXVIII.

That the deſire of knowledge is imperfection in a man, contrary to the judgement of humane wiſdome.

Humane wiſdome judgeth, that the *deſire to know is a great perfection in man*; and the holy ſpirit judgeth that it is a great imperfection in a man. Humane wiſdome confirms her opinion, ſaying, That it hath been ſeen by experience, that in the world thoſe men have lived moſt virtuouſly, who having the greateſt deſire to know, have moſt given themſelves to endeavour to know, and have known moſt: And here is alledged a troop of Philoſophers. And the holy Spirit on the contrary affirms his ſentence, ſaying, That *through the deſire of knowing, ſinne came into the world, and through ſin, death,*

death, and with it all the miseries and all the troubles whereunto we stand subject in this present life. That this is true, is proved by the perswasion of the devil, who said unto Eve, *You shall be like Gods, knowing good and evil.* Passing on further, the holy Spirit saith, that the *desire of knowledge destroyed the Hebrews*; inasmuch as desiring to understand the prophesies that spake of the Messias, and procuring to understand them by the way of wit, and humane discourse, they imagined to themselves, and figured a Messias so contrary to him whom God sent them, as when they had him, they knew him not, and not knowing him they did not receive him, and from their not receiving him, redounded not onely that they did not enjoy him, but it caused their ruine and perdition. Passing on further the holy Spirit saith, that *the Gentiles desiring to know the originall, and the beginning of naturall things, did procure to know them with their own wits & discourses*; whence comes to passe that which S. Paul said. *They became vain in their imaginations, and they worshipped the creature, and ran headlong into other absurd and brutish inconveniencies.* In the same manner the holy Spirit saith, that many men desiring to know the things which appertain to Christian religion, and procuring it with naturall light, have made such strange conceits of God, and of Christ, and of the Christian state,

and

and of the Christian living; that a man may say with truth, that of Christ they have nothing but the name; participating on one side of the inconvenience of the *Hebrews*, inasmuch as they read holy Scripture, and desiring to understand it, procuring this not with that spirituall light with which it was written, but with naturall light, they do not understand it: and participating on the other side of the inconvenience of the Gentiles, inasmuch as desiring to know that which the Gentiles knew, they read that which the Gentiles writ, and they think as the Gentiles thought, and frame Gentiles minds.

The holy spirit having proved his sentence against that desire of knowing which men have, saith further, That that virtue which is got by desiring to know, & knowing that which may be known with naturall light, is rather a vice then a virtue; inasmuch as it makes men presumptuous, insolent, and consequently impious, and incredulous. That this is true, appears by this, that the men that follow their proper naturall light, by how much they are more virtuous, according to the world, by so much they have lesse confidence in God, and do so much lesse believe in Christ, and therefore are so much more impious, and more incredulous; in such manner, that I may well say that the desire to know is a great imperfection in a man.

In this discourse I learn two things. The one, that

that humane wisdome hath no jurisdiction in judging of the perfection and imperfection of a man. The other, that it appertains to every man who being called of God to the grace of the Gospel, makes answer thereunto, to mortifie and kill in himself the desire to know, of what sort soever it be, that he may not fall into the inconvenience of false Christians, and of the Gentiles, and of the Hebrews, nor into that wherein our first parents fell; and that they may come to the perfection whereunto S. Paul came, not desiring nor procuring to know other then Christ and him crucified. Which wisdome we ought to desire and procure with prayer to God, we who having accepted the grace of the Gospel, are true Christians incorporated in Jesus Christ our Lord.

CONSID. LXIX.

That a man ought alwayes to acknowledge himself incredulous, and defective in faith: and that there is so much faith in a man, as there is knowledge of God and Christ.

WHen I consider the great efficacy which Jesus Christ our Lord attributes unto faith, saying, that *with it how little soever it be, we may*remove mountains* from

*Divines hold that justifying faith and the faith of miracles are divers gifts, and of a different nature, the one being *gratia gratis data*, the other *gratia gratum faciens*, this being given onely to the godly, and the other sometimes to the wicked: yet doubtles the best faith in us is defective, and arrives not to the point it should; which if it did, it would do more then it does. And miracle working as it may be severed from justifying faith, so it may be a fruit of it, & an exaltation, 1. Joh. 5. 14

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one place to another, Matth. 17. 20. returning upon my self, and not finding my self with such an efficacious faith, I know how weak and feeble my faith is, and then I turn my mind to God, saying with the Apostles, *Lord increase my faith*, Luk. 17. 5. and saying with the father of the lunatick, *Lord help my unbelief* Mark 9. 24. And understanding that my faith is to come through the gift of God, and holding for certain, that *I shall have so much of faith, as I shall have of the knowledge of God, and of Christ*; forasmuch as men, how ever good relation they have of other men, do so much trust them as they know them; I turn my self to pray God, that he would let me know him, and would let me see him, and that he would let me know and see Christ as much as may be in this present life, to the intent that I may have confidence, and so my faith may be strong and efficacious. Wherein I consider the craft of the enemy of mankind, and most full of enmity against Christ, inasmuch as he understanding that the intent which Christ had in setting forth the efficacy of faith, was that men, how much soever they believe, & how much confidence soever they have, should alwaies judge themselves incredulous & defective in the faith; the devil hath made, that amongst men who do approve the Gospel of Christ, it should be an honourable thing to believe, and a shamefull thing not to believe, or to doubt, to the intent that

that perſwading themſelves for their own honour ſake, that they do believe, they ſhould not come to know themſelves incredulous, and defective in the faith; and ſo they never come to get that which Chriſt intends they ſhould get, that is, the *knowledge of God, and of Chriſt*, and by the knowledge faith, and by faith juſtification, and by juſtification glorification and eternall life. And in very truth great is the blindneſſe, and ignorance of men in every thing, that ſee onely with the eyes of humane wiſdome; and very exceſſive great in this, that not admitting in humane matters one teſtimony that teſtifies onely of hear-ſay, except he ſpeak of certain knowledge, or proper experience; it perſwades it ſelf by it ſelf, and by others, that in divine matters it ſufficeth to teſtifie on hear-ſay, having neither certain knowledge, nor proper experience; neither pretending the one nor procuring the other; and that which is worſe, reprehending them, who pretend the certain knowledge, and procure the experience, not contenting themſelves to teſtifie on hear-ſay by relation of others. And in divine matters, I underſtand that they have certain knowledge, who know God and Chriſt by revelation and inſpiration, of which things they onely can give teſtimony, who have them, and their teſtimony is true. The other albeit they give teſtimony of themſelves by hear-ſay, their teſtimony is not

true, becauſe they do not feelingly know what they ſpeak. And in the ſame things of God I underſtand, that they have experience, who find, and feel in themſelves the effects, which the knowledge of Chriſt which makes them juſt, works in them, and by conſequence the effects of piety, and the effects of juſtification. All other men, when they give teſtimony of theſe things not having the experience of them, their teſtimony is not true, becauſe they do not feelingly know what they ſpeak.

From all this I come to gather, that a man ought to judge himſelf incredulous, and defective in the faith, as long as he hath not ſo *much faith as ſufficeth therewith to remove mountains* from one place to another; and that judging himſelf ſuch, he ought to demand of God, that he ſhould give him faith, not contenting himſelf to teſtifie in divine things by hear-ſay, and by relation, but by certain knowledge, and proper experience.

Furthermore I come to gather, that there being in effect as much faith in a man, as there is knowledge of God and Chriſt, and that by faith a man gets juſtification, and by juſtification he gets glorification and life eternall; and that God being able to give in an inſtant to a man ſo much knowledge of himſelf, and of Chriſt; letting himſelf to be known, and ſhewing forth Chriſt unto him ſo much as ſuffice-

to believe; we ought not to distrust of the salvation of a man, whilest his soul is in his body: alwayes hoping that God will do with him that which he can do, and that which he useth, suffering himself to be known, and shewing Christ unto him; to the intent, that knowing he may believe, and love, and believing, he may enjoy the Christian justification, and enjoying the Christian justification he may go to live, and reign with Jesus Christ our Lord.

CONSID. LXX.

In what those three gifts of God, Faith, Hope, and Charity do consist: and in what their eminency amongst other gifts doth consist: and the eminency of Charity amongst the three gifts.

CONsidering that the Apostle sets forth the most high and excellent amongst the gifts of God *faith*, *hope*, and *charity*, I have oftimes set my self to examine in what this eminency doth consist, and not having been able to understand in what they consist, it seems to me, that I am not able to understand, in what their eminency amongst the rest doth consist. Now beginning to mine own seeming a little to understand in what they consist, I begin likewise to feel in what their eminency doth consist.

Faith as I understand, *consists in this, that a man should believe and hold for a certain all that which is contained in holy Scripture, having confidence in the divine promises, that are con-*

tained in it, as if to him properly, and principally they had been made. Of the two parts of faith, which are *to believe,* and *to have confidence,* I understand, that of one of them a mans mind is in some manner capable: I say, that a man is able to bring himself to believe, or at least to perswade himself, that he doth believe: And of the other I understand he is incapable; I say he is not able of himself, to reduce himself to have confidence, nor to perswade himself that he hath confidence: in such sort, as he who believes, and hath not confidence, shews that his belief is industry, and humane wit, and not divine inspiration; and he who believing hath confidence, shews that his belief is inspiration and revelation. Whereupon I understand, that to have confidence is a good counterfigne in a man, to certifie himself that he believes by inspiration and revelation.

Hope, as I understand, *consists in patience, and in the sufferance, with which a man that believes and hath confidence, expects the accomplishment of the promises of God,* without putting himself into the Divels service with impiety, or into that of the world with vanity, or into that of his own flesh with vice. Like as a captain, who having promise from the Emperour that at his coming into Italy he will use his service, albeit the Emperour slow his journey, and he be solicited by many Princes, that would serve

serve themselves of him, will accept no party, expecting the coming of the Emperour, fearing that if he come, and find him in others service, he will not accept him to his own service. This *hope* presupposeth *faith*; I say that to expect, it is necessary, that there should be faith in him who hopes, with which he should give credit to that which is told him, and have confidence in that which is promised him: for otherwise he should not be able to maintain himself in expecting. And that *hope* doth properly consist in this, I understand by some speeches, which we read in the Gospel, such as is that of the *ten virgins*, who did expect the *bridegroome*; and that of men, that expect *their lord when he returnes*.

Charity, I understand, *consists in the love, and in the affection, which a man that believes, hath confidence, and hopes, carries to God, and to Christ, and likewise to the things of God, & of Christ*, standing properly affectionated, & enamoured of believing, of having confidence, and of hoping; in such manner, that because he who hath *these three gifts* of *God*, stands united with God, believing, hoping, and loving, with great reason are these three gifts the most high, and most excellent amongst all the other.

Having understood in what these *three gifts* of God consist, and in what their eminency doth consist, and desiring to understand for

what cause the same Apostle puts *charity* for more eminent, then *faith and hope*, I think, and hold for certain, that the eminency consists in this, that he who believes and hath confidence, shall never stand solid in the faith, if he find not a taste, and relish in the believing, and in the *having confidence*; nor shall he stand solid in *hope*, if he do not find a taste and relish in the *hope*: *Charity* therefore being that which gives the tast and savour, with which *faith* and *hope* are sustained, it well follows that *charity* is the most eminent of the three, inasmuch as it maintains, and upholds the other, and it by it self alone maintains and upholds it self; and inasmuch as *faith* shall fail, when there shall be nothing to believe, nor to have confidence in; and hope shall fail, when Christ being returned, and the resurrection of the just being made, there shall be nothing more to hope for: but *Charity shall never fail*; for there shall be alwayes what to love, and there shall be alwayes what to taste. For in eternall life we shall love God, and Christ, and we shall find relish, and savour in the contemplation of God, and of Christ; we, who in this present life have lived with *faith*, *hope*, and *charity*, being incorporated in Jesus Christ our Lord.

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CONSID. LXXI.

Upon the most holy prayer of our Saviour.

IN the most holy prayer of our *Saviour* I consider all this: First, that calling God *Father*, it becomes me to reduce my self to hope from God all that which an obedient son may hope from a most good, and loving Father. And albeit I am a disobedient sonne, it matters not: for God considers me not by that which I am of my self, but by that which I am by Christ, of whom I am a member, and who was a most obedient Sonne; through which Sonship I call God *Father*. * If I should call him *Father* for the common generations sake, my being would be of importance, but calling him so through particular generation, my being imports not to make me obedient or disobedient, but as I have said the being of Christ, who was most obedient. And furthermore I understand, that it is necessary, that I should reduce my self to be with God such an one, as a good and obedient Son is with his Father.

* Though this were the Authors opinion, yet the truth of it would be examined. The 98. Consid. about being justified by faith, or by good works, or condemned for unbelief or evil works, make plain the Authors meaning.

Secondly, I consider that saying *Our*, I presuppose, that I hold for brethren all those, who through regeneration, hold God for their Father, and that I ought to govern my self with them, as with brethren. Third-

Thirdly I consider, that because God is where he is known, holy Scripture useth to say, that God *is in Heaven*, for there God is known. God is in all his creatures; but it is not said that he is, but onely in them who know him, and where he lets himself to be known.

Fourthly I consider, that the proper desire of a pious Christian is, that Gods *Name should be sanctified*; I would say, that God should be esteemed, and judged of every one for holy, and for just, in all his works, as he is in truth.

Humane wisdome not finding holinesse, nor justice in many of those things which befall men in this life, flying from the inconvenience of attributing injustice to God, falls into another inconvenience, depriving God of his particular providence in all things. And the holy spirit knowing in all things holinesse, and justice on Gods part, doth not doubt to attribute them all to God; desiring that men captivating the judgement of their own humane wisdome, should *sanctifie the Name of God*, confessing, and holding that God doth all things, and that in all things is holinesse, and justice. There are some men, who *sanctifie God* in the things which they judge good, drawing themselves back in those things which they judge to be evil. And there are other men, who *sanctifie God* generally in all things, but with the mouth, and not with the heart. And the desire of

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the pious Christian is, that God should be *sanctified* in all things, and that the sanctification should come from the heart; for in this manner God will be *sanctified*.

Fifthly I consider, that the proper and continuall sighing of a pious Christian consists in the desire that the *kingdome of God should suddenly come*, when the resurrection of the just being made, Christ shall resigne the *kingdome* to his eternall Father. For that shall be properly the *kingdome of God*, inasmuch as the just shall be governed immediately by God, seeing God himself face to face. God reignes in this present life in the just, but by Christ, as he gives light but by the Sunne: and God shall reigne in life eternall by himself, as by himself he shall give light.

Sixthly I consider, that the pious Christians flying from the will of God which is with wrath, and that which is mediate by those things which we call second causes, do demand that *that will of God should be done here on earth, which is done in heaven*, understanding that which is with mercy, and with love, and that which is immediate by God himself.

Seventhly I consider, that the pious Christians feeling, that through the curse for the first mans sinne it results, that they eat their bread with sorrow and care, they demand of God, that freeing them from the solicitousnesse and the

griefe,

grief, *he would provide them of ordinary sustentation*, in such manner that they may be provided and sustained according to their necessities, without grief or solicitousnesse; acknowledging their sustentation onely from the liberality of God, and even in this beginning to feel the remedy of the first mans sinne, together therewith feeling the benefit of Christ.

Eighthly I consider, that the pious Christians, not because they make any doubt of the generall pardon which they have had by the justice of God executed on Christ, for of this they are most assured; but because they rejoyce to remember themselves that they are debtours; which remembrance breeds in them humility in the sight of God; they ask alwayes of God, *that he would pardon them those things, for which he might in justice punish them.* And I understand, that they alledge *the pardon which they have given to them who were their debtours*, rather to oblige themselves to pardon, then to oblige God that he should for such cause pardon them. This I understand thus, by that which Jesus Christ himself addes in the Gospel, saying, *If you pardon, you shall be pardoned.*

Ninthly I consider, that the pious Christians knowing their own weaknesse, fear *temptation*, inasmuch as it may sever them from Christian decorum; and knowing herewith the necessity which they have to be mortified with temptations,

petitions, they demand of God, not that he should not tempt them, but *that the temptations may be of that quality, that they should not make them to loose the Christian decorum.*

Tenthly I consider, that pious Christians having understood that many are the *evils* that combat the just, they are afraid to be oppressed by them, and knowing the frailty of their own forces to be able to make resistance, they have recourse to God, demanding of him *that he should free them from all.*

In these desires, and in these demands I understand that pious persons stand and persevere, not onely through the outward doctrine of Jesus Christ our Lord, which they find written in his history; but also through the inward doctrine of the holy Spirit, who puts these desires into their minds, and moves them to demand these things. And they who with the outward doctrine of Christ, have not that inward of the holy Spirit, in praying as taught and not inspired, do not pray as the true and lively members of Jesus Christ our Lord.

CONSID. LXXII.

That man pretending that part of the image of God, which did not appertain unto him, lost that part which did appertain to him.

IN the creation of man, I reade that he was created after the image and similitude of God.

And

And a little after I reade, that pretending to get the image of God, he became disobedient to God, and was driven out of earthly Paradise. Whereupon understanding that the *image* and similitude *of God*, with which man was created, was different from that which man in his depravation pretended unto, I am come to consider, that the *image of God* with which a man was created, is that which appertained to him as a man, that which might stand and be received in him; and that the *image of God* which a man pretended unto, is that which did not appertain unto him as a man, that which is properly of God not being communicable to the creatures. And albeit from the words which contain the creation of man, there is onely gathered, that the *image of God* with which he was created, did consist in the superiority that he had over all other creatures; nevertheless, by that which it seems to me S. Paul felt, and that which I see fulfilled in Christ, and feel and see begun in them that are the members of Christ, I understand, that besides the superiority which the Scripture notes, man was like unto God, inasmuch as belongs to his mind, in piety, justice, and holinesse, and as much as belongs to his body in impassibility and in immortality. In this I certifie my self, remembring that we recover by Christ that which we lost by Adam. We lost by Adam, piety, justice, and holinesse, and

we lost the impassibility and immortality of our bodies; and by Christ we shall in this life recover piety, justice, and holiness in our minds, and we shall recover in eternall life the impassibility and immortality of our bodies. And because I see Christ being raised impassible and immortall, I have said, that I see in him that complete and perfect *image of God* which man lost. And because I feel that they who are the members of Christ being regenerated by the holy Spirit, have piety, justice, and holiness. I have said, that in them I see the *image of God* begun to be repaired, which the first man lost.

Of that *image of God* which man pretended unto, albeit from holy Scripture I cannot gather, that it consisted but onely in the knowledge of good and evil; nevertheless by that which I consider in every of those men, who have not obtained the Christian regeneration; and properly by that which even they who have obtained it do feel in themselves, & know of themselves; I understand that besides the knowledge of good and evil, which holy Scripture notes, man pretended unto that *image of God*, which consisteth in the proper being of God, who is of himself, and gives being and life to every thing that is, and lives, and therefore loves himself, and for himself loves all things, and would be loved for himself and above all things, and hath majestie, and glory, and omnipotency.

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This I think understanding thus, that since there yet lives in a man that cursed perswasion of the enemy of humane kind, there yet lives a rash pretence to obtain that image of God, which onely appertains to God, not being communicable to the creatures.

Whence as I understand it proceeds, that a man will not depend on others, but on himself, to which things he attends as much as is possible for him; and that he loves himself, and loves all things for himself; and pretends in every of his own matters his own proper glory, and would put in execution every thing that comes into his appetite. And from this fountain I understand, proceed in a man those other things, which are annexed unto these, such as are proper estimation, ambition, vain-glory, anger, envy. And I understand, that in those men who have obtained Christian regeneration by Christ, so much doth the pretence to Gods image which belongs not to them go abating, as much as they go recovering that which belongs to them; in such manner, that as piety, justice and holinesse go increasing in them, so doth self-love, ambition, and proper estimation, arrogancy, and their own rashnesse go decreasing: The incorporation wherewith they stand incorporated in Christ working this singular effect in them, from which it comes that they are humble and obedient sonnes, not presumptuous nor disobedient, as was the first man.

To

To understand this better, I set my self to consider between God and man, the devil and Christ, the same as between a father and a presumptuous sonne, an evil slave and an obedient sonne. And I understand, that God did with man giving him his image and similitude, that which a father doth with his sonne, giving unto him in his house authority such as belongs to a sonne. And that man did with God, pretending unto the image of God, that which a presumptuous sonne doth with his father, that contents not himself with that degree which he hath in his fathers house as a sonne, but pretends and wills the degree which his father hath: And that the devil did that to man, perswading him to become disobedient, which an evil slave doth toward his master, procuring to sever his sonne from his obedience, to do him displeasure, and to ruine him. And I understand that Christ did with God, in contenting himself that on him should be executed the justice of God, that which an obedient sonne doth with his father, contenting himself that his father should chastize him for that, for which he ought to chastize the other disobedient sonne, to reduce him to his obedience, and to restore unto him in his house that degree and that dignity which belongs to a son. From all that is said, I take two resolutions: The first, that it belongs to the pious Christian to desist from the pretence of that image and similitude

litude of God, which belongs not to him, renouncing every deſire to know, all ſelf-love, all ambition, all proper eſteem, all arrogancy, and all preſumption; and to attend to recover intirely that image and ſimilitude of God which appertains unto him, demanding of God greater piety, greater juſtice, and greater holineſſe, and demanding of him impaſſibility, and immortality. The ſecond, that to the pious Chriſtian it belongs to know his reparation from the obedience of Chriſt, and to know his depravation from the diſobedience of Adam, and ſo to leave to imitate Adam, & to attend to imitate Chriſt: *Who being in the form of God, thought it no robbery to be equall with God, but made himſelf of no reputation, taking upon him the form of a ſervant; for which cauſe God hath exalted him, and given him abſolute power and ſuperioritie in heaven and in earth.* So much did avail before God the obedience and the humility of Jeſus Chriſt our Lord.

CONSID. LXXIII.

That the union be twen God and man is made by love: that love grows from knowledge: what knowledge, love, and union are.

SO farre forth as I underſtand, doth a man remain *united with God*, inaſmuch as a man *loves God*; that if the *love* be great, the *union* is great; and if the *love* be little, the *union* is little.

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Some men there are who love God by relation, but they remain not united with God, because they first loved themselves before God, loving God for themselves. There are other men, who love God because God himself willing to be loved of them, hath let himself be known and seen by them; they stand united with God, because they first love God before themselves, loving themselves for God. In them as I understand, so great is the union which they have with God, as is the love which they have to God; *and so much is the love which they have to God, as is the knowledge which they have of God.* If the knowledge be perfect and entire, the love is perfect and entire; and the union is perfect and entire; and on the contrary: in such manner, that there is as much perfection or imperfection in the union, as there is perfection or imperfection in the love and knowledge. The same is between love and knowledge. Whereby I understand, that because the knowledge which men have of God in this life is imperfect, through the power of our flesh, the love also which they have to God is imperfect; and the union is imperfect which we have with God. And I understand also, that because our flesh in life everlasting shall not be base, but glorious, our knowledge shall be perfect, our love shall be perfect, and our union shall be perfect.

In the mean while I underſtand, that a pious perſon, who by the liberality of God begins to know God, and to love God, and to ſtand united with God, ought to pretend to grow in the knowledge, in the love, and in the union, not judging himſelf deprived of the knowledge, nor of the love, nor of the union with God, whileſt he finds in himſelf any part of true knowledge, any part of love, any part of union.

The true and efficacious knowledge of God, as I haue otherwhere ſaid, as I underſtand conſiſts in certain taſts, & in certain knowledges of the being of God, which pious perſons do obtain, ſome more, ſome leſſe, ſome with greater evidence, ſome with leſſe, according to the will of God, which cauſeth the taſts and the knowledges, of which they can onely give teſtimony who have taſted them, nay they onely underſtand this language, it being to all others altogether unintelligible; it being moſt true which S. Paul ſaith, that *a man without the ſpirit of God, doth not underſtand the things that are of the ſpirit of God.*

The true and efficacious love of God I underſtand conſiſts in an affection from the very bowels which a man bears to God, and to all thoſe things that are Gods, deſiring that he ſhould be known, loved, and prized in the world, in ſuch manner as is juſt: To the intent that he ſhould be known, loved, and prized

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with this bowelly affection, I underſtand Chriſt willeth that his Chriſtians ſhould ſay that firſt part of *Our Father*, which all appertains to the glory of God. From this bowelly affection I underſtand it proceeds, that a man loves God above all things, loving every thing for God, the creatures in generall, inaſmuch as they are the creatures of God; all men, inaſmuch as they be the creatures of God, and inaſmuch as God wills that our neighbour ſhould be loved; (and our neighbour is every man, of what bloud ſoever, ſtate or condition;) and men regenerated by the holy ſpirit as the creatures of God, as neighbours, and principally inaſmuch as in them is ſeen & known the image and likenes of God.

Amongſt the creatures the man that loves God, loves them moſt who do moſt illuſtrate the glory of God. And amongſt men whom he loves as neighbours, he loveth them moſt, whom he ſees leſſe depraved, and leſſe impious. And I ſay leſſe, underſtanding that in all men, who are not regenerated by the holy Spirit, there is found depravation and impiety. Amongſt regenerated men he who loves God, for the love of God loves them moſt whom he ſees and knows to be moſt conformable to the image and ſimilitude of God, and in whom he ſees this image more proper, and more naturall. And a man who loves God, loves himſelf as the creature of God, as a neighbour, and inaſmuch as he ſees

the ſimilitude and image of God reformed in himſelf; not procuring, nor willing in any other manner to be loved for himſelf; but rather deſpiſing, and abhorring the love that men bear him, when they do not love him for the love of God. In this manner I underſtand, that a man who loves God, loves himſelf for the love of God, and loves all things for the love of God. And further I underſtand, that a man who loves himſelf above all things, loves God for reſpect of himſelf; and this man pretends his own profit in the love of God: he loves in reſpect of himſelf the creatures, loving them more from whom he expects more profit: he loves all men in reſpect of himſelf, loving them moſt which are moſt profitable, and moſt neceſſary: and he loves in reſpect of himſelf, the men whom he thinks to have obtained the Chriſtian regeneration, loving them moſt by means of whom he pretends to be able to get piety, juſtice, and ſanctity. And reſolutely he pretends and procures to be loved for himſelf, and to be loved above all things, which as I have at other times ſaid is naturall to a man, inaſmuch as he pretends to get that image which belongs not to him. And here I underſtand that a man, who reduces himſelf to a deſire of not being beloved but for the love of God, finding moleſtation in the love which is born towards him for himſelf, may judge to have made great profit in the know-

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ledge of God, in the love of God, and in the ũnion with God. Of this ſort and quality, as I underſtand, is the love which men have, who are united with God, which as I underſtand is in part in a man in this preſent life, and ſhall be entire in life everlaſting. And he who ſhall feel any thing of this part, hath great reaſon to live joyfull and content, holding that part as an earneſt of his increaſe, and of his perfection in life everlaſting.

The true and efficacious *union between God and man*, conſiſts in this, that S John ſaith, *that he who loves God, dwels in God, and God dwels in him.* Gods dwelling in a man may well be felt, as it is in truth felt; but to them who feel it not, it cannot be made to be underſtood. The ſame may as it were be ſaid of mans dwelling in God. And I ſay, as it were, becauſe it ſeems that it may be made to be underſtood, ſaying, that he who loveth God, ſtands united with God, abides in God, alwayes remembring God; even like as he who loving a creature ſtands united with it, abides in it, alwayes remembring himſelf of it. It is very true, that not thus neither is the dwelling of man in God underſtood.

For this union I undeſtand Chriſt our Lord prayed unto his eternall and heavenly Father, demanding of him, that they who were to believe in him, ſhould be one with him, and with the Father himſelf, and ſhould be one between themſelves.

From this divine union it proceeds, that a man altogether, and in all things remits himself to the will of God, renouncing his own proper will, and so brings himself to will that which God wills, and in that manner which God wills, to love that which God loves, and in that manner which God loves it, and consequently not to will that which God wills not, and not to love that which God loves not. And the man that is thus remitted and thus reduced, may hold for certain that he stands united with God, and that he dwells in God, and God in him. And he shall understand, that he so farre stands united with God, as farre as he stands thus remitted, and thus reduced. If he stand much, the union is much; if little, the union is little.

It proceeds also from this divine Union, that a man likes and dislikes all those things which those persons like and dislike, who stand in the same Union; in such manner, that there is between them a very great conformity in will; and so great is the conformity which is between them, as the union is great which they have with God, and between themselves. This conformity is likewise a good counterfigne, with which a man may certifie himself, whether he stand united with God, and how much of this union he hath gotten.

Having understood how the *union between God and man* is made by *love*; and that *love* grows

grows from that knowledge which a man hath of God. And having likewise understood in what the *union*, and the *love*, and the *knowledge* do consist, I come to resolve my self in this, that to that person which attends unto piety, it belongs to attend to obtain the *knowledge of God*, and with the *knowledge* the *love*, and with the *love* the *union*. Attending to obtain all this by the liberality of God, and exercising himself in knowing himself, I mean the frail and miserable being of man; and to disenamour himself of himself, not willing to be loved for himself, and procuring to be loved for God; and in disuniting himself from himself, not willing to have things according to his own phantasie and will, but as God shall offer them to him either by himself, or by means of men, or by means of the creatures. And thus shall he obtain the perfect *knowledge of God*, the perfect *love of God*, and the perfect *union with God*. But not now in this present life; for the flesh except it be raised up, is not a fitting subject for this; but in life everlasting, where the flesh being raised up shall be an able subject to be as it shall be like unto the glorious flesh, with which Christ Jesus our Lord arose.

CONSID. LXXIV.

That it betides to pious persons in spirituall things, as it befalls in outward things to him, who having been blind begins to see.

TO the person that begins to understand spirituall and divine things, and that begins to to know them, I understand that befalls which befalls those persons, who having by some accident lost the sight of their eyes, begin to recover it. I say, that as those persons go knowing the being of things, according as they go recovering the sight of their eyes; first confusedly, as it befell to the *blind man* in the Gospel, who beginning to *open his eyes saw men, and it seemed to him that they were trees*; and afterwards lesse confusedly, untill such time as by little and little they come to see, and know things in their own proper being.

In the same manner these persons go on knowing spirituall and divine things, accordingly as they go purifying their minds with faith, and with love, and with union with God.

First, they know them confusedly, and afterwards lesse confusedly, and so by little and little they go advancing in the knowledge of them, untill such time as they arrive and come to know God, and the things that are Gods, in that manner which may be in this present life. And hence, as I understand, it proceeds, that that thing which a person with-

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out the ſpirit holds for holy, and juſt, and good, in the things of God; another perſon who hath the ſpirit, condemns and reputes defective and evil. And hence it likewiſe proceeds, that that which a perſon, who hath little of the ſpirit, holds for moſt certain, another who hath more ſpirit then he, holds for an errour. Going on thus from one ſtep to another, the clearneſſe of that judgement increaſeth which ſpirituall perſons have of divine matters. Whereby I underſtand, that the errour of pious perſons, when in thoſe divine and ſpirituall matters which they know, they form their conceits according to that which they come to know by the firſt knowledge, not expecting other knowledges more clear and more evident, is no leſſe, then that of the blind man, who begins to recover the ſight of his eyes, when in the things, which he begins to ſee, he forms his conceits according to that which they appeared unto him at the firſt, not expecting to ſee them better, and more clearly.

Furthermore I underſtand, that it belongs to every pious perſon to be very modeſt, and very moderate in approving or condemning things wherein God is pleaſed or diſpleaſed, conſidering that the judgements which God makes of things is very different from that which men make, how ſpirituall ſoever they be: inaſmuch as oft-times a perſon that hath much

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ſpirit condemns that, which another who hath little ſpirit approves. And I underſtand, that onely thoſe things ought to be approved for holy, and to be condemned for evil, of which we have the certain teſtimony of Jeſus Chriſt our Lord.

CONSID. LXXVI.

How it is underſtood, that God communicates unto us his Divine treaſures by Chriſt: how God reignes by Chriſt: and how Chriſt is the head of the Church.

WIlling to underſtand in what manner we, who are the members of Chriſt, do obtain all the things of God by Chriſt, I conſider, that as all men, who have the outward ſight of the eyes clear, do know the outward being of things through the benefit of the Sunne, in which God hath ſet his outward light: ſo all men who have the ſight of their inward eyes clear, do know all inward things by the benefit of Chriſt, in whom as Saint Paul ſaith, *God hath ſet all the treaſures of his Divinity*: I ſay, that as God having ſet all the outward light in the Sunne, the Sun it ſelf ſends forth his beams, which work his effect, and are efficacious in thoſe which are fit to receive it, foraſmuch as onely thoſe living creatures are deprived of the benefit of the Sun, to whom eye-ſight is wanting, and they who ſhut themſelves up in caves, or dens, whereinto the Sun-beams can-

cannot pierce: in the same manner, God having put in Christ all the *treasures of his divinity*, Christ poures out his treasures upon them, who being men are clothed with the same livery, with which he was clothed; which treasures are efficacious in those persons, which God hath drawn unto the knowledge of Christ, and so they are members of Christ, they onely being deprived of this divine influence who have not the knowledge of God, and consequently are not pious, and who have not the knowledge of Christ, and consequently are not just; for in them onely the *divine treasures*, which Christ poures out upon men, are not efficacious; they standing as much deprived of the sense, and knowledge of them, as he who is born blind stands deprived of the sense and knowledge of the light of the Sun. And I understand, that as it appertains to him who finds himself in this privation, to pray God, that he would open and clear the sight of his eyes, in such sort that he also may enjoy the light of the Sunne, inasmuch as the Sunne of its own self lets it self to be enjoyed: so in like manner to him who feels not in himself the gifts of God, which are communicated unto men by Christ, it appertains to pray God, that he would inable him, and that he would purifie him, in such sort as he may become a good subject to receive the *divine treasures* efficaciously, which

which Chriſt poures out upon all men, inaſ. much as God hath for all, put them in him, and he generally poures them out upon all men, as Saint John very well underſtood, ſaying, That *of that which abounds in Chriſt, we all, who are his members receive grace, and more grace:* Inaſmuch as God by the means of Moſes gave unto us the law only, but by means of Jeſus Chriſt he gives *grace unto us*, Juſtifying us in the Juſtice executed on Chriſt himſelf; and he gives unto us truth, giving unto us his ſpirit, which teacheth us every truth. And becauſe all theſe divine gifts do come, and ſhall come unto men in this life from Chriſt, and he gives them unto them, and communicates them unto them, it is rightly ſaid, that this is the kingdome of Chriſt, and that it ſhall ſo long laſt, untill the reſurrection of the juſt being made, Chriſt reſigne the kingdome to his everlaſting Father. God reignes at preſent, but by Chriſt, even as God ſends his light but by the Sun: and in the life eternall God ſhall reigne by himſelf, and communicate his light. I ſay, that in the life eternall all divine gifts ſhall come immediately from God unto men, and from God ſhall come light immediately unto men. In this manner underſtanding the benefit of Chriſt towards men, and the kingdome of Chriſt in this preſent life; I underſtand likewiſe after what ſort Chriſt is the *Head of the Church*,

Church, that as from my head there descends virtue throughout all my members, they being all governed, and sustained by it: so from Christ descends virtue for all them that appertain to the Church, being all of them sustained, and governed with the divine gifts which are communicated to them from Christ. And I understand that they appertain to the Church, who being called of God, and drawn to the knowledge of Christ, are able to receive with efficacy the *divine treasures*, which the onely begotten son of God Christ Jesus our Lord sheds upon all.

CONSID. LXXVI.

What scandall is, and in what manner Christian persons ought to govern themselves in the case of Scandall.

CONsidering how much esteem is made in holy Scripture of *Scandall*, inasmuch as Jesus Christ our Lord threatens the world because of *scandall*, advising us that we should give *scandall* to none of those who believe in him; And inasmuch as Saint Paul saith, *that for the avoiding of scandalizing of one Christian, he would forbear to eat flesh all the time of his life*: I have desired to live in this life in such sort, that I be not cause of *scandall* to any: And I have desired the same for those persons whom I love in Christ. And considering that on the other side a man cannot live in this life without scandalizing some, forasmuch as even Christ

Christ himself scandalized; nay he is even called a *rock of offence*, inasmuch as many have fallen stumbling at his humility, and abasement, and do fall without being able to rise.

First I have considered, that *scandall* is the same as *offence*; and so we say, that he is scandalized, who for that which he hears or sees done, severs himself, or is solicited, and tempted to sever himself, from that which he ought not, or would not sever himself.

Afterward I have understood by holy Scripture, that God scandalizeth, and is scandalized; that Gods Saints scandalize and are scandalized; that the * Saints of the world scandalize, and are scandalized; and that the men of the world, who do not attend to any holinesse, scandalize, but are not scandalized.

* By the Saints of the world he every where understands the cunning hypocrite who by the world is counted a very Saint, for his outward shew of holinesse: and we meet with two sorts of these Saints of the world; one, whose holinesse consists in a few ceremonious and superstitious observations; the others, in a zeal against these, and in a strict performance of a few cheap and easie duties of religion, with no lesse superstition; both of them having forms or vizars of godlinesse, but denying the power thereof.

God scandaliseth his Saints, when they being imperfect, and setting themselves with naturall light to judge the works of God, are tempted to judge evil of God, or not to believe the providence of God. That this is true appears by the 73. Psalm, *Truly God is loving unto Israel*. God likewise scandalizeth the Saints of the

the world in all things that are not conformable to humane reaſon. For they having no other then naturall light, and judging them therewith, they do tax and condemne them for evil. And hence it proceeds, that with difficulty they bring themſelves to be willing to attribute particular providence to God, and that they will not admit predeſtination, except after their own way,

They who judge the works of God with ſpirituall light, God never ſcandalizeth them, nor them who captivate their underſtandings to God: Neither doth God ſcandalize the men of the world, for they keep no account with God, believing that all things come by chance.

God is ſcandalized, or tempted to do that which he would not, being as he is, mercifull; and pitifull, when they, who he holds for his own, and favours as his own, diſtruſt themſelves of his promiſes, or of his omnipotency and providence, inaſmuch as with their diffidence they provoke him to puniſh them, as it were againſt his will. In this manner the Hebrews in the Deſart ſcandalized him, as appears by the hiſtory, and by the 78. and 95. Pſalms.

God is alſo ſcandalized from the Saints of the world with the arrogancy, and preſumption with which they ſell themſelves for Gods ſaints, for which God is forced to puniſh them with blindneſſe as he puniſhed the Hebrews, and puniſheth

nisheth false Christians. And God is scandalized from the impious, when with their sins and vices they shew, and discover the impiety and infidelity of their minds, inasmuch as he is as it were necessitated to destroy them, as appears by many places of holy Scripture, and particularly by that which S. Paul saith, Rom. 1.

The Saints of God scandalize God in the manner that hath been spoken of; and they scandalize one another, when they that are perfect use more liberty then is fit in the presence of the imperfect, through which liberty the imperfect are tempted to make an evil judgement of the Christian faith, or to do as the perfect do, not knowing that they do amisse. From this sort of scandall Saint Paul had intent alwayes to keep himself, as appears, Rom. 14. and 1 Cor. 8. the same scandalize the Saints of the world, when they do not conform themselves with them in the things which to their seeming are religion, and sanctitie. So the Scribes and Pharisees were scandalized at Christ, as appears, Matth. 15. And the Hebrews were scandalized at S. Paul, as appears by this, that even unto this present day the saints of the world are scandalized at the Epistles which S. Paul writ, judging them hurtfull to Christian living. And so a man may say, that the Saints of the world have stumbled, and do stumble at Christ, and at true Christians, and

and at their actions, and so much the more as they be the more like unto Christ. Of this scandall Christians that are the Saints of God are to take little care, as Christ himself took little care, saying, *Let them alone, they are blind leaders of the blind.* Matth. 15. The men of the world are not scandalized by the Saints of God, because they come in no competition with them. The Saints of God are scandalized from God through their imperfection, and by means of the same imperfection, the imperfect are scandalized from the perfect, as hath been said. The Saints of God are scandalized by the Saints of the world, by being falsely doctrinated and counselled by them, and being by them persecuted with detraction, with evil intreaties, and with death, they are solicited to depart from the Gospel, and from Christ. This is that scandall for which Christ threatens the world, and from which Christ exhorteth every one to keep himself, Matth. 18.

The Saints of God are likewise scandalized by wicked men, though they buy their own scandall, for seeing in them the works of impiety and incredulity, they are tempted to the same, or are molested by them. In this manner was Lot scandalized with the *filthinesse of the men of Sodome*, as appeareth 2. Pet. 2. 7. And the Saints of the world scandalize God, and the Saints of God in that manner as hath been said.

And they themselves are scandalized from God, and by the Saints of God, in that manner as hath been said. The same are scandalized one at another, inasmuch as it would be a wonder to find one that approves anothers manner of living, a thing which is naturall to the holinesse of the world, which consisteth in superstitious observations. The same are scandalized from the men of the world, inasmuch as they conform themselves with them in nothing. The men of the world scandalize God, and the Saints of the world in that manner as hath been spoken; but themselves are never scandalized in any kind: for they keep no account with God, nor with religion, nor with piety.

There is indeed a generation of men in the world, who through the conversation which they have with the Saints of the world, pretending a certain manner of holinesse, are scandalized as the Saints of the world are scandalized, albeit they be not so pernicious as the Saints of the world.

From this I come to gather this resolution, that every Christian ought to attend to form in himself a mind so like unto God, and unto Christ, that he should altogether be scandalized at those things at which God is scandalized; that is, at the diffidence and doubtfulnesse of them who are the Saints of God, but imperfect; at the arrogancy of the Saints of the world;

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and at the vices and ſinnes with which the men of the world do manifeſt the impiety and incredulity of their minds; and that it appertains to him to attend to form his living ſo like to the life of our Lord Chriſt, that he do not in any manner ſcandalize God, diſtruſting or doubting of his promiſes, or of his omnipotency and providence; nor ſcandalize the Saints of God in any thing, eſteeming little to ſcandalize the Saints of the world, when the glory of God comes between the Chriſtian truth, and edification, and the profit of the Saints of God, as Chriſt did, as appears Matth.15. and as S.Paul did, and as they have done and do from time to time, who have followed and imitated, and do follow and imitate Chriſt. Let the Saints of the world ſtumble and fall, and break their necks rather then the truth of the Goſpel ſuffer any detriment in the Saints of God. Whereupon if any ſhall doubt, ſaying, How ſhall I govern my ſelf, when I ſhall be forced to ſcandalize either the Saints of God, which are imperfect in being ſuperſtitious, or the Saints of God which were never ſuperſtitious? I ſhall ſay unto him, that he ought to beware of doing as S. *Peter* did in *Antioch*, Gal.2.11,12, &c. who having more reſpect to them that were ſuperſtitious, ſcandalized, and cauſed them *to ſtumble who had never been ſuperſtitious*. I would ſay, that having reſpect to the ſuperſtition, and pertina-

tinacy of the converts from Judaisme, he did scandalize, and put in hazard the sincerity of the faith of the converts from gentility, feigning the observation of the Law against the rule of Christian faith. And I will say unto him, that he ought to do as S. Paul did at the same time, who having more respect that the faith of those of the Gentility should not be scandalized, then the superstition of them of the Judaisme, did publickly reprove S. Peter. I say, that if a Christian that understands the Evangelicall Gospel, and knows Christian verity, shall find himself amongst persons that begin to understand, and know them, he shall do well to accommodate himself to their incapacity and frailty, doing as they do. And I further say, that in case he be hereby carefully intending to draw them to the knowledge of the Evangelicall faith and truth, where there is both the one and the other sort of persons, if he shall think that dissembling with them that do as yet keep any part of superstition, he shall scandalize, and make them fall who are free from superstition, inasmuch as seeing him in the superstition, they may come to hold the superstition for necessary, he ought not to dissemble in any manner, although he should think to put his life in danger; having always regard that the Christian faith and the Evangelicall truth stand firm and constant. Here I will adde this, that when a Christian scandalizeth a

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Chriſtian who knows the Evangelicall truth, becauſe he would not ſcandalize another Chriſtian, who as yet doth not well underſtand it, if his errour proceed from covetouſneſſe, or from ambition, becauſe the one is richer or more powerfull then the other, his errour is intolerable. And if his errour proceed from indiſcretion, or from weaknes and infirmity, it is tolerable.

By that which hath been ſaid I learn theſe thirteen things;

1. What Scandall is.

2. That to the intent I be not ſcandalized at the works of God, it is needfull to renounce my wiſdome, and my humane reaſon, and to pray to God that he give me ſpirituall light, with which I may underſtand his works.

3. That I do then ſcandalize God, when I diſtruſt his promiſes, his omnipotency & providence

4. That I ought to refrain, as much as is poſſible, to uſe my Chriſtian liberty in preſence of weak Chriſtians that are infirm in the faith.

5. That I ought lightly to eſteem the *ſcandal* that the ſaints of the world take at the truth of the Goſpel.

6. That the *ſcandall* that is pernicious to him who ſcandalizeth, is that which the ſaints of the world do, pretending to do ſervice unto God. And here I learn, that I ought to keep my ſelf as from the fire to perſecute any man in what manner ſoever, pretending to do God ſervice therein.

7. That I ought to hold it for a good signe of piety, when the works of impiety, & of the infidelity of the men of the world do scandalize me.

8. That it is a good signe to know the saints of the world, by their being often and easily scandalized by any person, and their publishing and shewing of their *scandall.*

9. That it is a signe of impiety for a man not to be offended nor scandalized in any thing.

10. That it becomes me to be like God, and Christ in the inward, to the end I be not scandalized but by that wherewith God and Christ are scandalized.

11. That it becomes me to live like Christ, that I may not scandalize but as Christ did.

12. That for no cause I ought to scandalize any in prejudice of the Christian faith, although I do know that I scandalize the weakness and infirmity of imperfect Christians.

13. That I learn, that having scandalized in prejudice of the Christian faith through indiscretion or weakness, my errour will be tolerable; but when I shall scandalize in prejudice of the same through covetousness, or ambition my errour will be intolerable. And from this errour I am certain my God will preserve me, and all those whom he hath called to the acceptation of the grace of the Gospel, to be heirs with Jesus Christ our Lord.

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CONSID. LXXVII.

Two contrarieties betweeu them that live according to the flesh, and them that live according to the Spirit.

COnsidering that men who *live according to the flesh*, while they think not of it, do believe little, have lesse confidence, and love much lesse, as they themselves well know and feel, and accordingly shew it in their words, although they would not shew it. And considering that when they take themselves into consideration, they perswade themselves that they believe much, and have much confidence and love: And considering on the other side, that those who *live according to the spirit*, although they seem regardlesse and think not of it, believe, have confidence, and love more or lesse, according to that part of the spirit which they have; as they themselves know and feel in themselves, and as they shew in their words, speaking with more piety, faith, confidence, and affection of the things of God, when they ordinarily speak, and when the force of the spirit moves them to speak of piety, faith, confidence, and love, then all the men of the world together, when they set themselves with diligence and attention to speak thereof. And considering also that it cometh oftentimes to passe, that those persons, upon examination of themselves cannot bring themselves to believe, nor lesse to have

confidence, and much leſſe to love: I have ſet my ſelf to underſtand, whence theſe ſo contrary effects proceed. And I find, that one part proceeds from that which Chriſt ſaith, Luke 6. 45. that *out of the abundance of the heart the mouth ſpeaketh.* Whence it comes to paſſe, that he who *lives according to the fleſh*, having in his heart neither faith, confidence, nor love, cannot give of that which he hath not; and conſequently cannot except he ſet himſelf purpoſely thereunto, make ſhew of faith, confidence, or love. And becauſe he who *lives according to the ſpirit*, hath in his heart piety, faith, confidence and love, and being able to give of that which he hath; it is neceſſary how careleſſe ſoever he ſeem to be, that he ſhould yield forth piety, faith, confidence, and love. And therefore the holy Scripture, Proverbs 10. 11. calls the *juſt mans mouth a vein or mine of life.* And I find likewiſe, that the other part of theſe contrarieties proceeds from this, that the man *who lives after the fleſh*, becauſe he keeps no account with his heart, doth then perſwade himſelf that he believes, hath confidence, and that he loves, when he hath the faith, confidence, and the love in his underſtanding. He knoweth that it is neceſſarie for a Chriſtian, that he ſhould believe, have confidence, and love; and he perſwades

swades himself, that he believes, hath confidence, and loves, because he knows and understands that he ought to do so. But they *who live according to the spirit*, because they keep account with their hearts, not contenting themselves to hold the faith, confidence, and love in their understandings, cannot perswade themselves, that they believe, have confidence, or love, but when they feel in their hearts the effects of confidence, and love. And because this sense and feeling is through the favour of God, who gives it not when men would, but when it pleaseth his Divine Majesty, hence it comes to passe that those who *live after the Spirit*, do then find most difficulty in believing, loving, and having confidence, when they do most instantly go about to procure it. Whence it may be gathered, that the signe of what a man hath within him, is to be taken from that which he shewes outwardly, and ordinarily when he is regardlesse. And further, that through the facility, or difficulty, with which a man perswades himself to believe, have confidence, and love, it may be known, whether his faith, confidence, and love, be in the head and understanding onely, or in the heart also. And so this conclusion is made, that they who while they think not of it, speak most Christianly; and when they would bring themselves with humane industry to have confidence, to believe,

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and love, find moſt difficulty in it, are true Chriſtians incorporated in Jeſus Chriſt our Lord.

CONSID. LXXVIII.

Two griefs, one according to the world, and the other according to God: And two weakneſſes, one according to the fleſh, and the other according to the Spirit.

AS Saint Paul puts *two griefs*, 2 Cor. 7. 10. one according to the *world*, and ſaith, that this *cauſeth death*; and the other according to *God*, and ſaith, that this *cauſeth life*: Even ſo I put *two weakneſſes*, one according to the *fleſh*; and I underſtand, that this cauſeth fear; and another according to the *ſpirit*, and that this cauſeth *love*. And I put them, becauſe I feel them in the *griefes* which Saint Paul puts; I underſtand that then a man feels grief according to the world, when he falls into ſome ſuch inconvenience, as cauſeth ſhame, or loſſe, or any other diſcommodity in the eyes of the world, in the reputation and dignitie of the world. And I underſtand, that this *grief cauſeth death*, inaſmuch as a man that grieves in this manner, except he ſpeedily remedy his grief, becomes blaſphemous againſt God, attributing unto him the cauſe of his grief, and lamenting it, and being blaſphemous againſt God, he comes to get himſelf eternall death. So I underſtand, that then

then a man feels grief according to God, when he falls into any inconvenience, by reason whereof he fears to be deprived of the grace of God, and of the holy spirit of Christ, and of God himself. And I understand, that this grief causeth life, inasmuch as he who is grieved in this manner, doth more, and better know himself, and so doth more cordially recommend and remit himself to God, and from this recommending himself to God, he comes to attain resurrection, and life everlasting.

For the *two weaknesses* which I put, I understand that a man is then weak according to the flesh, when his weaknesse grows from self love: And I call this a weaknesse, to resent himself for those things, which come to passe against his will. This weaknesse I understand causeth fear: for where self love is, there is alwayes fear. And I understand that this weaknesse is tolerable in Christians, being no signe of impiety, but of imperfection. Also I understand that a man is then weak according to the spirit, when his weaknesse grows from the love of God, resenting himself, when he sees himself deprived of God, or of any of the things that are of God, which are means to him to grow in the love of God, and in the confidence in God. This weaknesse I understand causeth love, because it proceeds from love, and so is converted into love, and is therefore laudable, and a signe of Christian perfection. Weak-

Weakneſſe according to the fleſh, but not blame worthy. I underſtand was that which Saint Paul Rom. 9. 2. felt for the *reprobation of the Hebrews*. And weakneſſe according to the ſpirit, I underſtand was that which Saint Paul, 2 Cor. 12. 7. felt through the *thorn in the fleſh*; and that which he felt Phil. 2. 27. for the *ſickneſſe unto death* of his friend. And that alſo was weakneſſe according to the ſpirit, which they of *Miletum* felt for the *departure of Saint Paul*. Acts 20. 37. 38.

Whence I gather, that Chriſtians ought not to grieve themſelves much in their weakneſſes, that are according to the fleſh, ſince in them they be tolerable; for they are not mortall: And that Chriſtians ought to rejoyce much in their weakneſſes which are according to the ſpirit, inaſmuch as they are ſignes of perfection, and the way of viviſication, of Reſurrection, and of eternall life.

The children of this world feel the grief that is according to the world, but they do not feel the grief which is according to God: and the ſonnes of God feel the one and the other grief; the one, inaſmuch as Adam lives in them, and the other, inaſmuch as Chriſt lives in them.

The children of this world have indeed the weakneſſe that is according to the fleſh, but all of

of them do not know it for weakneſſe, neither feel it as ſuch. The weakneſſe which is according to the ſpirit, they neither have, know, nor feel. And the ſonnes of God have, know, and feel both the weakneſſes, knowing in the weakneſſe that is according to the fleſh, the reliks of the old Adam; and in the weakneſſe that is according to the ſpirit, the renovation of the new Adam our Lord Jeſus Chriſt.

CONSID. LXXIX.

How perillous the errours be, which men commit, pretending piety.

I Hold that amongſt thoſe errours, which we, who are the ſonnes of God, by committing may offend God, the greateſt are thoſe, which are committed *pretending piety*. That this is true, I ſee as well by the rigorouſneſſe, with which God hath puniſhed theſe errours as it is read in holy Scripture; as alſo becauſe it appears in the Scripture, that God hath with his hand (as it were) reſtrained them who have been his, not conſenting that they ſhould fall into theſe kind of errours; not having done the ſame in other errours, wherein they have had intention to ſatisfie their appetites, and affections.

Of the rigourouſneſſe, with which God hath puniſhed them who haue erred pretending

ding piety, he might principally give teſtimony, who willing to *hold up the Ark of the Teſtimony*, 2 Sam. 6. 6, 7. which to his ſeeming was about to fall, died inſtantly: And *Saul* who was *deprived of the kingdome of Iſrael*, and perpetually of the grace of God, for the ſacrifice that he made to God for the victory that he had againſt certain nations, of which God had given him command, *that he ſhould not leave any thing alive, which ſhould not paſſe the edge of the ſword*, 1 Sam. 15.

Whereupon if any ſhall demand, ſaying, Why then hath not God uſed the ſame rigorouſneſſe with others, who have erred more perniciouſly, pretending piety, as a man might ſay of Saint Paul, who before he was a Chriſtian, pretending pietie perſecuted and ſlew the Chriſtians? I will make anſwer, Firſt, that hitherto God hath not given me the account thereof. And I will ſay, that God doth not uſe this rigorouſneſſe, except with them, who are of the number of his. And Saint Paul when he was in that errour, was not in the number of thoſe who were Gods; the Hebrew people having then left to be the people of God; and therefore his errour was not puniſhed as that of Uzzahs, nor as that of Sauls.

That God hath reſtrained with his hand

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his elect, not suffering them to erre in piety, albeit he have suffered them to erre in other things; serves me for a most effectuall example that which is written of David, who pretending piety, desired to *build the Temple of Jerusalem*, and God did not consent thereunto, because it was not his will, that he should build it unto him; and therefore he should have erred, if he had builded it. And the same pretending to satisfie his appetites with Bathsheba, *caused her husband to be slain*, and did with the wife what pleased him; to which matter God set no impediment at all.

In like manner Saint Peter not pretending piety *denyed Christ*, and God permitted it; and pretending piety he would not *converse with the Gentiles*, and God did not permit it. As likewise he did not consent to it, that Saint Paul *should go*, where he pretending piety would have gone, untill that pretence of his became not his, but of the holy spirit which abode in him.

And I hold it certain, that the most continuall and ordinary temptation, with which pious persons are tempted is this of pretending piety, in which the *angel of Satan transfigures himself into an Angel of light*, making that to seem piety, which is no piety. But pious persons may comfort themselves with two things: the one is, that against the temptations of the

angels

angels of Satan, they have the illuminations of the holy ſpirit, who diſcovers the deceit of the malignant ſpirit. And the other is, that God uſeth to reſtrain with his hand the pious, that they ſhould not fall into this kind of errour, it being ſo much contrary unto true piety. And together herewith, the pious ought alwayes to ſtand watchfull, ſo as the *angell of Satan coming transfigured into an Angel of light*, they may know him, and guard themſelves from him.

Three things here offer themſelves to me. The firſt, ſeeing the errour is ſo great, which is committed by men pretending piety, every man ought to go with more regard to do thoſe things with which he pretends piety, then to do things with which he pretends his proper ſatisfaction.

The ſecond, that thoſe who are elected of God, do not erre pretending piety through the illuminations which they have of the holy ſpirit, and becauſe God reſtrains them with his hand. It is a great ſigne of piety, and of the election of God, not to erre pretending piety.

And the third, that then a man erres pretending piety, when he doth a thing, wherewith by himſelf alone he thinks to ſatisfie God, and to oblige God. As if I ſhould chaſtiſe my body, not with that intent, with which S. Paul ſaith he chaſtiſed his, that is, to hold it in ſervitude, and ſubjection to his ſpirit; but with intent

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to merit by that chastisement, which I do on my self. Amplifying this comparison throughout all the outward things which men do, it it easily understood, when they erre pretending piety. And I return to say, that he who shall feel himself directed by that way, through which he doth not erre pretending piety, he may certifie himself, that he is the sonne of God, and consequently brother of the onely begotten sonne of God Jesus Christ our Lord.

CONSID. LXXX.

what Gods intent is, demanding of men that which of themselves alone they cannot give him: And why he gives them not at once all that which he will give them.

UNderstanding that it is true in effect, that men who see with the eyes of humane wisdome, hold it for injustice and cruelty in God *that he demands of men things which they of themselves alone cannot give him*, such as are, *The love with all the heart*, in the time of the law, and *the Faith of the heart*, in the time of the Gospel; which are two things which a man is of himself as able to give unto God, as he is able to touch heaven with his hand. And understanding likewise as it is in effect true, that the men who see with the eyes of the holy spirit, do in and through the same, demand, know mercy, and piety in God; and they should have known altogether the contrary in him, if

ſo be he ſhould demand things that men could give unto him with eaſe. And conſidering whence theſe two ſo contrary judgements proceed, which humane wiſdome and Gods holy Spirit make concerning this demand of God; I underſtand that the judgement which humane wiſdome makes, proceeds from the not knowing the being of God, and the not knowing the being of man; and that the judgement which the holy Spirit makes, proceeds from the knowledge of Gods being, and the being of man. And it is certain, that becauſe humane wiſdome knows not the being of God, it comes to paſſe that ſeeing he demands of men that which they cannot give, it judgeth that he doth this to condemne them, as it would of one of the Princes of this world, who ſhould require of his ſubjects, that they ſhould not ſleep for a whole yeare, ſetting a penalty if they did ſleep. And becauſe humane wiſdome knows not the being of a man, it comes to paſſe that it would hold it for a better and more profitable thing for a man, that God ſhould require of him that which he can give, rather then that which he cannot give; even as it holds for better, that a Prince of the world ſhould demand of his vaſſals rather that which they can give him with eaſe, then that which they cannot give him, though with difficulty. And it is alſo true, that from the knowledge which the Spirit of God hath of

God

Gods being, it comes to passe that not judging of him as of one of the Princes of the world, it knows, that he demanding of men that which they cannot give him, he doth it not to condemn them, but to save them: and that from the knowledge which the holy Spirit hath of the being of man, it proceeds, that knowing that man in himself is so arrogant, that if God should demand of him for his salvation things that he could easily give of himself, he would enter into such pride when he had given them, that by the self same way whereby he thought to obtain salvation, he would get condemnation; by this he comes to know, that the intent with which God demands of men that which of themselves they cannot give him, is not to condemn them, as humane wisdome judgeth; neither is it to hinder their salvation, as humane wisdome judgeth, which hereupon holds God for unjust, and for cruell; but it is to save them, and to further their salvation: God doing this to the intent that men assaying and trying to *love God with all their heart*, and to believe in him; and finding themselves altogether unable thus to love and believe, they should have recourse unto God, and beg those graces of him, and by those gifts and graces of his, they may obtain that felicity which they desire, not for that which they are of themselves, but for that which they are through God. In such manner,

that with much reaſon, not humane, but divine, men that ſee with the holy Spirit, know mercie and piety in God, conſidering that he demands from men that which they cannot give him of themſelves, and they would know cruelty in God, when he ſhould demand of them that which they could give of themſelves. Even as a man that hath diſcretion, when he ſaw that a father ſhould put the government of his eſtate upon an ignorant and unwiſe ſonne of his, holding the father for wiſe, he would judge that he had not intent to make his ſonne the heir, but to cauſe him to looſe the eſtate: So much different is the judgement which the Spirit of God makes in the judgement of God, from that which humane wiſdome knows in the ſame things. And here I underſtand, that for the cauſes for which God demands of men that which they cannot of themſelves give him, it comes to paſſe that to them to whom he begins to give love, and faith, and increaſe and growth in them, through ſome acknowledgements and feelings, and ſome taſts of ſpirituall and divine things, he doth not give ſo much evidence, and and ſo much clearneſſe in them, as they themſelves would, and as much as might ſerve to make that they ſhould fully comprehend him with their underſtandings. I would ſay, that as he demands of them that which they cannot give him, to the intent they ſhould not grow

proud, as they would if he ſhould demand of them that which they could give him, and ſo their ſalvation would be hindred; ſo he doth not let them intirely comprehend ſpirituall things, which he ſometimes makes them feel, to the end they ſhould not pride themſelves, and ſo hinder their ſalvation. God knows our evil lump, and deſiring our ſalvation he deals with us, as he ſees it convenient we ſhould be dealt with: herein doing that with us, which we do with a child, when we would have him to love us, and depend on us. I would ſay, that as we give not the child at one time all that which he would have from us, and which we mean to give him; nay rather ſome things we give him altogether, others in part, and others we onely ſhew unto him, ſo much as to breed in him a deſire to them, and to enamour him of them, to the end he may go enamouring himſelf of us, may follow, and depend on us; knowing that if we gave him at once all that which we have to give him, he would grow proud, and would not love us, nor depend on us: ſo God giveth not unto us at once all that which we would have from him, nor all that which he will give us, but ſome things he gives altogether, and others in part, and others he lets us ſee ſo much as ſufficeth to breed a longing in us for them, and to enamour us of them; to the intent we may follow him, love him, and depend on him. This he doth, becauſe he knows us to

be such, that if he should give at once all that which he hath to give us, we should become proud, and so he should not have from us what he would, that is, that we should *love him with all our heart*, and that for the obtaining of eternall life, firmly believing we may make ours the justice of his onely begotten sonne Jesus Christ our Lord.

CONSID. LXXXI.

Two weaknesses in our Lord Christ, and in his members and two powers in him and them.

IN Christ I consider *two weaknesses:* the one is that which he felt in the *inward*; and the other is that which he shewed in the *outward*. That which he felt in the inward. I consider in *the tears* which he shed over *Jerusalem*; and in those which he shed in *the death of Lazarus*, and in *the agony with which he prayed in the garden, sweating drops of blood*. And that which he shewed in the outward, I consider in seeing he was held *for base, for vulgar, for vile*, yea and also for *an ill, a pernicious*, and for *a scandalous man*, and seeing that he was *mocked*, injured, and persecuted untill he was crucified for a malefactour, and as a malefactour. And I understand that without any comparison the weakness that Christ shewed in the outward, was greater then that which he felt in the inward. I would say, that the in-

inward which he felt, was not in that degree of weakneſſe, which the outward was, that he ſhewed.

In the ſame Chriſt I conſider *two Powers*, two virtues, and Effieacies. The one is that which he felt in the *Inward*, the other is that which he ſhewed in the *Outward*. The power which Chriſt ſhewed in the inward I conſider in this manner, that he ſaid to S. *Peter* when he reprehended him for cutting off *Malchus* his ear, *Thinkeſt thou not that I can pray my Father, and he ſhall ſend me more then twelve Legions of Angels?* And I conſider in many ſpeeches which I read in S. *John*, when Chriſt ſpake of his Union, which he had with God. And the power, which Chriſt had in the outward, I conſider in the *miracles which he did*, and in the *authority, with whith he did them*, and in the *Power, and Majeſty with which he ſpake, and taught*. And I underſtand that without all compariſon, the power, the virtue, and the efficacie that Chriſt felt in the inward, was greater then that which he ſhewed in the outward. I ſay, that the outward which he ſhewed, was not in that degree of power, as the inward was, which he felt.

In every one of them, who are Chriſts members, I conſider the ſame, as it were, that I conſider in Chriſt. I will put the example in S. *Paul*, in whom after the ſame manner I conſider *two*

weaknesses, one which he felt in the inward, and the other which he shewed in the outward. That which he felt in the inward is well known by that which he saith of *sinne, that dwelt in him. Rom.7.* and for that he saith, 2.*Corinth.*12. *I will gladly glory in my infirmities.* and in that, *when I am weak, then am I strong.* For I understand it was said unto him on Gods behalf, *My grace is sufficient for thee, for my grace is perfected in weaknesse.* And that which he shewed in the outward, was well shewen by the evil opinion that almost every one had of him; every one persecuted him, every one reviled him, evil intreated him, martyrized him, as is read in the *Acts of the Apostles*, and as he himself writes, 1.*Cor.* 4. and 2.*Cor.*11. And I understand, that the weaknesse which S. *Paul* shewed in the outward, was much greater, then that which he felt in the inward. I say, that which S. *Paul* felt in the inward, was not in that degree of weaknesse, as that which he shewed in the outward. In the same S. *Paul* I consider two powers, two virtues, and efficacity; the one which he felt in the inward, and the other which he shewed in the outward. That which he felt in the inward he published, saying, *I can do all things in him who enableth me.* And he shewed it very openly *Rom.* 8. saying, that there *was no creature able to separate him from the love of God.*

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And that which he shewed in the outward, is seen by the miracles which he did, and by the many people that he converted. And I understand, that the power which Saint Paul felt in the inward, was much greater then that which he shewed in the outward. I say, that which Saint Paul shewed in the outward, was not in that degree of power, as that which he felt in the inward.

The same which I consider in S. Paul I consider in every one of them which are the members of Christ, more or lesse, according as is that part of faith and of the spirit, which every one of them possesseth, understanding that from Saint Pauls being a member of Christ, it proceeded that he was in all that hath been spoken like unto Christ. Further I understand, that the consideration of the two weaknesses considered in Christ, works the same effect in him that considers them, that the weakneſse which he feels in the inward, goes abating in him, inasmuch as his affections and appetites go on dying; and the weakneſse which he shews in the outward, goes increasing, inasmuch as he is esteemed more vulgar, more vile, and of lesse regard, and more mocked, injured, persecuted, and worse intreated. And I understand also, that the consideration of these two powers, virtues, and efficacies considered in Christ, works that effect in him that considers them, that

that in him grows increaſing the power, virtue, and efficacy that he feels in the inward, inaſmuch as he hath more conſcience, hath more ſpirit, and more other knowledges, and divine conceptions of God, and of the things of God. And there goes abating in him the power, virtue, and efficacy which he ſhews in the outward, inaſmuch as he onely ſhews himſelf when he is inſpired and moved of God to ſhew himſelf; ſo as that ſo much is one the more like to Chriſt, inaſmuch as he is more weak in that which is ſeen, and more powerfull in that which is not ſeen.

I will adde this, that the Saints of the world know the power in God by the power that Chriſt ſhewed in the outward, knowing weakneſſe in God through the weakneſſe that Chriſt ſhewed in the outward. They know power in God through the transfiguration of Chriſt. And they know weakneſſe in God by the death of Chriſt. But I underſtand, that the Saints of God know without all compariſon greater power in God through the weakneſſe which Chriſt ſhewed in the outward, then through the power which Chriſt ſhewed in the outward: and it is ſo indeed, that they know greater power in God by the grace of Chriſt, then by the transfiguration of Chriſt, knowing that it is ſo indeed. And ſo it is perceived, that from Chriſts ſhewing himſelf weak,

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his death on the Crosse did result; and from his death on the Crosse is resulted all the good of the world, all the felicity, and prosperity, which they who are Christs members do enjoy, and shall enjoy together with Christ, there being in them that which was, and that which is in Him, to whom be glory for ever.

CONSID. LXXXII.

In what properly consisteth that agony, which Jesus Christ our Lord felt in his Passion and in his death.

HAving oft-times heard speak of the *agony*, of the *fear* and *loathing*, and *sorrowfulnesse*, *which Jesus Christ our Lord felt at his passion and death*, by persons who pretended to shew the cause why Christ felt so much his sufferings, and his death; many other men having suffered and died, some as men, and some as Christians, some of them without having shewed so much sense, others having shewed none at all, and others having made shew to rejoyce, and delight themselves in their suffering, and to rejoyce in their death. And never having remained satisfied, neither with that which I heard say, nor with that which I reade in their books which handle this matter. Last of all joyning that which I heard a Preacher say with that which is read in *Isaiah* chap. 53. 5. and in S. *Peter*, 1 Pet. 2. 24. I have

have made this reſolution. That God having put all our ſinnes on Chriſt to puniſh them all in him, and he having taken them all upon himſelf, and known them all in generall, and in particular, he felt for every one of them that confuſion, that ſhame, and that grief, which he ſhould have felt, if he himſelf had committed them. Whereupon ſeeing himſelf in the preſence of God polluted and defiled with ſo many, and ſo abominable ſinnes, it came to paſſe that he felt all that *agony*, all that *fear*, all that *ſorrowfulneſſe* within himſelf, and all that ſhame and confuſion, which appertained to every one of us to have felt for every one of our ſinnes, had we been puniſhed for them. Whence proceeded, that he *ſweat drops of blood in the garden*, for the anguiſh which he felt, not becauſe he ſaw himſelf near unto death, but to ſee himſelf in the preſence of God full of ſo many ſinnes, for which reaſon *he prayed putting his face to the earth*, as if he had been aſhamed to have looked up to heaven, knowing that there lay upon him ſo many offences committed againſt God. And this truly is the cauſe why Chriſt ſhewed more ſenſe of grief in his *paſſion*, and in *his death*, then any of the Martyrs, that have ſuffered for the Goſpel, and then any other man of the world that hath dyed for the world. And of this ſhame, and confuſion, which Chriſt felt ſeeing himſelf defiled with our

ſinnes,

sinnes, he may have felt some little parcell, that hath seen himself in the presence of some great Prince, praying him for the pardon of one that hath been a traitour, he feeling the shame that belonged to the other to have felt. Now that it is true, that God hath laid on Christ all our sinnes, and that Christ hath taken them all upon him, is plain by *Isaiah*, chap. 53. where he sayes, *He took our infirmities, and our griefs he suffered:* and a little after, *he was scourged for our rebellions, and beaten for our iniquities:* and a little after, *he took on him the sinnes of many:* and more then this he saith, *we were healed by his blewnesse of stripes.* And this is proved by Saint *Paul*, Rom. 7. who feeling the self same which *Isaiah* felt, saith as it were the self same which *Isaiah* doth, *And wretched man that I am!* for now am I well aware of the evil that I have done in offending God, not living according to the will of God, inasmuch as with every one of my offences, and with every one of my sinnes I have augmented the *agony*, the *fear*, and the *sorrowfulnesse which my Lord Christ suffered in his death and passion.*

Hereby I understand two most important things: The one, that if the rigour of the justice that was executed on Christ, as well in the outward as in the inward, had been executed upon all us, every man taking that part which be-

belonged to him for his offences, and ſinnes, we ſhould all have gone into deſtruction; there being none of us ſufficient to be able to endure on himſelf that puniſhment which belonged to him for his part, in caſe Chriſt had not ſatisfied the juſtice of God for us all. And the going into deſtruction, I underſtand ſhould have conſiſted in this, that none of us ſhould have been able to ſtand ſolid and firm in the ſuffering without fainting, and ſo to ſever our ſelves from the obedience of God: And therefore *Caiaphas* ſaid well, if he had meant well when he ſaid it, *it is expedient that one man ſhould die for the people, that the whole nation periſh not*. The other thing which I underſtand here is, that it was more then neceſſary, that he ſhould be more then a man, nay that he ſhould be the Sonne of God, who was to reconcile men with God. For being to be puniſhed for the ſinnes of us all, knowing them, and feeling them all in himſelf, as if he had committed them all, he might make reſiſtance to the *agony*, *fear*, and *ſorrowfulneſſe*, to the ſhame and confuſion, without coming to nothing, and without in any manner departing, no not in any part, from the obedience of God; perſevering and ſtanding therein ſolid, and conſtant, as our Lord Jeſus Chriſt ſtood, who was likened to a Lamb that is lead to the ſlaughter as well for the innocency with which he lived, as for the obedi-

ence

ence wherewith he was content to be sacrificed for us, being the sonne of God, and one self same thing with God, whose obedience is, and shall be unto him, glory, and honour for evermore, Amen.

CONSID. LXXXIII.

Five considerations in the resurrection of Christ.

IN the glorious *resurrection* of Jesus Christ our Lord I consider *five things*, which do in a great manner excite me to live in this present life, a life very like unto that, which I am to live in life everlasting.

The *first* is, that as the torment, which Christ felt in suffering, was in great manner increased, because he took upon him our sinnes, and knew them on himself, as well as if he had himself committed them all: so the glory, which Christ felt in his *resurrection* was increased in great manner, to see that we all of us arose with him.

The *second*, that as God slaying on the crosse the flesh of Christ, slew ours, in such manner, that to himward we are held, and judged as if we had been really, and indeed dead: so God raising up Christ raised us all up, in such manner that as much as belongs to him we are held, and judged as if we had been really raised up.

The *third*, that as the effect whereby our incorporation in the death of Christ in this present

sent life is known by our mortification, not that which we make with our own industries, but that which we obtain by the incorporation in Christ, which the holy spirit works, which is by faith communicated unto us, making us to abhorre the world with all that which is world, and also our selves with all that which is ours: So likewise the effect by which our incorporation into the *resurrection* of Christ is known in this present life, is our vivification, which incorporation in Christ the spirit works in us, regenerating and renewing us all, and altogether; and making us to love God, and all that which is Gods, and to love Christ, and all that which is Christs.

The *fourth* thing which I consider is, that as with my sinnes I augmented the agony, and the torment of Christ in his passion; so with my *resurrection* I augment the joy and pleasure of Christ in his *resurrection*. And as I am grieved at that, so I glory in this. Nay, the glory of this makes me to forget the sorrow of the other.

The *fifth* thing which I consider is, that onely they, who stand incorporated in Christ are certain of their *resurrection*, founding it in the *resurrection of Christ*. And therefore S. Paul willing to perswade the *Corinthians the resurrection of the just*, founds his perswasions on the *resurrection of Christ*. With these Consi-

derations

derations we Christians shall come to feel in our hearts the profit, which comes from the glorious *resurrection* of Jesus Christ our Lord.

CONSID. LXXXIV.

That onely the incorporation in Christ is that which mortifies.

REturning to consider that which I have at other times considered about the two depravations that are in a man, whereof the one is naturall and hereditary, the other acquisite and learned; I come to understand, that both these depravations are in the mind, and in the body also. I say, that from our first parents all men inherit this, that they are born in their minds wicked, and enemies of God, and infidels to God, and full of self love; and in their bodies they are born vicious and evil inclined. And I say further, that with evil exercises, with evil companies, and with false doctrines, we go on augmenting as well the depravation of the soul, through which we are born the sonnes of wrath, as that of the body, through which we are manifoldly worse then beasts.

Humane wisdome not knowing the naturall depravation of the mind, nor that of the body; nay, onely knowing the inbred depravation of the body, hath never had intent to mortifie in men but onely that which it hath known for evil. And hence it comes, that all the Laws, Doctrines, and Religions, which men have found

out, have had intent onely to mortifie the depravation of the body, and of this onely the acquisite. But God knowing principally the naturall depravation, and of this holding that of the mind for the worse, had in the law of Moses an intent to mortifie both the one and the other depravation, and principally that of the mind, which is more naturall and more pernicious unto men, being as it is more contrary unto God: And therefore commanded the love of God, the worship of God, and the confidence in God, and forbade all inward concupiscence. This which the Law of God pretended to do, it never did, not through the imperfection thereof, but through the imperfection of men. But the incorporation in Christ doth it; forasmuch as assoon as a man is incorporated by faith in Christ, the naturall, and inbred depravations begin to die in him, and they go on dying accordingly as he goes *incorporating himself in Christ*. And a man goes *incorporating himself in Christ* accordingly as he goes on being like unto the *death* of Christ; and as long as he goes on through this way, the things wherein he errs are not imputed to him; whether through naturall or inbred depravation; and the naturall depravation *dying* first in him, and of this, rather that of the mind then that of the body, the *mortification* of the acquisite depravation which remains, is facilitated, the

to the end that he should, as it were by way of exercise, attend to mortifie it whilst he lives. And he mortifies it rather with inward consideration, then with outward works. And his consideration is of that which Christ suffered, of the being dead on the Crosse with Christ, and the being raised with Christ, and that it is his intent to live in life eternall with Christ; which considerations are of such efficacy in a man, that making him to loose the taste of all things of this present life, they mortifie in him all that is flesh, and all that is world; albeit I do not think that it dies altogether, untill that a man die indeed. From all this is gathered, that humane wisdome knows not what thing *mortification* is, and that the law of Moses commanded it, but did not give it; and that it is onely gotten through the incorporation, wherewith we who believe are incorporated in Jesus Christ our Lord.

CONSID. LXXXV.

Foure wayes by which a Christian knows God by means of Christ.

HAving often spoken of the *knowledge of God* as of a most important thing, yea so much that in it felicity and eternall life consisteth: and having said that there are *three wayes to know God*; One by the *contemplation of the creatures*, which is proper to the Gentiles: the other by *reading of the holy Scriptures*, which was proper to the Hebrews; and the other by *Christ*, Joh. 17. 3. Consid. 2.

which is proper to Christians. And having never remained satisfied in this third, (I would say in the manner of that understanding, through the which *we Christians know God by Christ*) after that I had well considered it, I find *foure wayes, by which we Christians know God by Christ.*

1. The *first* is by the *Revelation of Christ,*
2. The *second* is by the *communication of the holy Spirit.*
3. The *third* is by *christian Regeneration, and Renovation.*
4. And the *fourth* is by a *certain inward vision.*

1. By *the Revelation of Christ*, I understand that a Christian *knows God*, when Christ suffers himself to be known, because we then know God in him, he being the expresse image of God, according to that he saith to S. *Philip, He that sees me, he seeth my Father also. John* 14. and to what S. *Paul* saith, *Coloss.* 1. speaking of Christ, *who is the Image of the invisible God.* And that it is true, that a Christian knows God by *Revelation of Christ*, is manifest by that *No man knows the Father, but the Sonne, and he to whom the Sonne will reveal him.* Matth. 11. This *Revelation* I understand is inward, having nothing that is visible, & so it appertains to the inward eyes, & not to the outward. And this presupposeth the knowledge of Christ. I would say, that the knowledge of Christ precedes the knowledge of God by revelation of Christ,

which

which knowledge of Christ I understand consisteth in knowing his Divinity & his Humanitie, his being Divine and Humane, his glory and his ignominy, his dignity and his baseness, and so his omnipotency and his humility. And it is certain, that I knowing that Christ is the Image of God, and seeing in him Omnipotency, Justice, Truth, and Fidelity, I come to know not now by relation of holy Scripture onely, but by the revelation of Christ himself, that there is in God omnipotencie, justice, truth and fidelity, forasmuch as these are in Christ, & Christ is the Image of God. In such manner as he who in this manner knows Christ, not by relation of men, but by inward revelation of Christ, may say with truth, that he knows God in Christ: As the man, to whom S. *Paul*, in whom was a great part of the image of Christ, should have discovered all his mind, all his inward things, might have said with truth, that he knew Christ in S. *Paul*, although this comparison serves not to prove, but to explain that which I say.

2. By the *communication of the holy spirit* I understand the christian knows God; for I understand that the holy spirit is given to them that believe in Christ. And understanding by S. *Paul*, *that the spirit of God searcheth out the deep secrets of God*, I understand that we also know God himself and by Christ, inas-

much as the holy spirit is given unto us by Christ, Christ himself being he that gives it unto us, by the will and ordinance of God: even as by the same will and ordinance, the light is given unto us by the sunne. And it is certain, that the holy spirit is efficacious in me that am a christian, to make me know omnipotency in God through the great power which he shews in me, mortifying me, and making me alive; to make me know wisdome in God by the wisdome which I get through his holy spirit; to make me know justice in God, because he justifies me in Christ; to make me know truth in God, because he keeps promise with me; and to make me know goodnesse and mercy in God because he bears with my slothfulnesse and sinnes. And so I come to know all these things in God, not now by relation of Scriptures only, but by that which the holy spirit works in me which is communicated to me through Christ.

3. By *Christian Regeneration* and *Renovation* I understand that a christian knows God. For he being regenerated, and renewed by the holy spirit, which is communicated unto us by Christ, goes on leaving, and renouncing the image of Adam which is proper unto us by humane generation, by which we are naturally the sonnes of wrath, enemies of God, impious rebels, and infidels; and goes on taking, and recovering

recovering that image of God, which is proper unto us by *christian regeneration*, by which we are as it were naturally the sonnes of grace, adopted sonnes of God; we are the friends of God, pious, obedient, and faithfull; and so by little and little we come to know God in us, knowing in our selves those divine perfections, which the holy spirit attributes to God. And getting *regeneration, and renovation* through the holy spirit, and the holy spirit through Christ, it comes to be true, that by Christ we know God in us. And it is a clear case, we should never know in God truth, justice, goodnesse, were we not first in some measure true, faithfull, just, good, &c. It being naturall for man to judge of others according to that which he knows in himself.

4. By a certain *inward vision* I understand, that a christian knows God, after that he hath known him by the revelation of Christ, by the communication of the holy spirit, and by the Christian regeneration. And forasmuch as belongs to this knowledge, I referre my self to that which I have said in the 51th. Consideration: Wherein I have set certain comparisons, by wch a man that hath not attained to this knowledge of God, may in some sort come to understand in what it doth consist. And if he do arrive to this; I am sure, that there will come upon him so great a desire of this knowledge, that he will

continually go after God, saying unto him these amorous words, *Shew unto me the light of thy Countenance.* And I am also certain that God will shew it unto him, when, and as it shall please his divine Majesty, accommodating himself to humane incapability, which is most incapable of this inward vision. And because Christians incorporated in Christ, who know God by *revelation of Christ*, by *communication of the holy spirit*, by *christian renovation and regeneration*, go on making themselves capable of this inward vision, going on nearer and nearer towards impassibility and immortality; it is truly said, *that we christians come to know God by Christ by a certain inward vision*, but in part, as may be in this present life; the perfect, and intire vision being reserved for life eternall, where perpetually *seeing God face to face*, we shall be most blessed with Jesus Christ our Lord.

CONSID. LXXXVI.

To know the inward Motions when they are of the holy spirit, when of the malignant spirit, and when of a mans own spirit.

I Remember I have formerly written in an Epistle, how men in this present life are moved to all things which they do with one of these three spirits; with the *holy and divine spirit*, with a *mans own and evil spirit*, with a *malignant and diabolicall spirit*. And because I understand

derstand how much it imports them who attend unto Christian perfection, to know with what spirit they are moved to work, or not to work; I come anew to consider, that we who attend to Christian perfection, do well know that to obtain that which we seek, which is immortality and eternall life, it becomes us to follow the *motions of the holy spirit*, and to flie those of the *malignant spirit*, and to combate with those of our *own spirit*. Further I consider, that it befalls many, that not knowing how to make difference between these *Motions*, thinking to follow the *holy spirit* they follow the *malignant spirit*, or go after their *own proper spirit*. Their errour proceeding not because they know not whither they ought to go, for they well know they ought to go towards eternall life; nor because they know not the way; for they know well, that the way is piety, justice, and holinesse; but from their not knowing in what thing properly piety, justice, and holinesse do consist; for in case they knew it, they would draw nigh to know when they are *moved by the holy spirit*, when by the *malignant spirit*, and when by their *own proper spirit*. For inasmuch as a man goes on knowing in what thing properly piety, justice, and holinesse do consist, his eyes are dayly more opened to know when he is moved by one spirit & when by another; without wch knowledge a man that attends

to

to Christian perfection is much like unto a ship, which stands in the midst of the sea, not knowing with what wind to sail, because it hath lost the needle. Having afterward considered how that all this is true, of which there is none that attends unto Christian piety but can give testimonie; I come likewise to consider, that after that a man, who attends unto Christian piety, knows that he travels towards life eternall, and knows that the way is piety, justice, and holinesse, it is necessary that he should know, that holinesse consisteth in the election of God; that is, that they onely are holy whom God chooseth, and accepteth for himself; that justice consisteth in believing in Christ, that is, that they onely are just, who believing make Christs justice theirs; and that piety consists in approving for good all that which God works, and to be contented therewith; that is, onely they are pious, who with their minds approve that which God works; and in such manner content themselves, that they would not change, nor alter it, though they could. I understand, that this being known, a man begins in some measure to approach to know the *motions of the spirit*, when they are of the *good spirit*, and when they are of the *evil spirit*, and when they are of a *mans own spirit*. Forasmuch as he holds for *motions of the good spirit* all those things, which go directed to answer unto the vocation

vocation of God, to say with S. *Paul, Lord what wilt thou that I should do?* And with *Ananias, Behold, Lord, here am I!* and all they which go directed to believe in Christ, to say alwayes, *Lord increase my faith!* and all they which are directed to resigne themselves in all things, and altogether to God, to suffer themselves to be ruled and governed of God, approving and holding for good all that which God doth. The same holds for *motions of the evil spirit*, all those which are contrary to these. He holds for *motions of his own spirit*, those which although they be not contrary to these, are not contrary to himself. By this I suppose every person, who shall keep strict accompt with himself, shall approach near to the true knowledge of the spirits, to understand with which of them he is to walk. And I suppose that he shall better approach when he knows that those are motions of the holy Spirit, which shall draw him to the imitation of Christ principally; inasmuch as he was most obedient to his eternall Father; inasmuch as in him was perfect charity: inasmuch as he had profound humility, and exceeding great meekness. For it is certain, that the holy spirit in them who are the members of Christ, being the same which was in Christ, doth inspire and move them unto that, unto which it did inspire and move Christ; him as head, and as the lawfull

full Son, us as members, and adopted sonnes. And certifying himself likewise, that those *are motions of the malignant spirit*, which are contrary to these; and that those are *motions of a mans own spirit*, which do draw a man unto his proper interest, to his proper honour and glory, and to his proper recreation and satisfaction. And moreover I do not say hereby, that he doth assure himself in making this difference of spirits, and in knowing these motions; but I say, that so a man comes approching thereunto, reserving the perfect, and intire knowledge to them who have it by particular gifts of God, who know Satan even when *he transforms himself into an Angel of light*, when he offers, and propounds unto them things of apparent piety, justice, and holinesse, to which time these advises do properly belong, it being a very great inconvenience, into which men fall, when they erre pretending piety.

Finally, I resolve my self in this, that a man who desires to make good proceedings in Gods wayes, attends to recouer in this present life the image of Christ, setting Christ before his eyes, and bringing himself to follow those *motions* which Christ would have followed, and to combate with those motions which Christ would not have followed. And this is that perfection, which is proposed to all of us that are the members of Jesus Christ our Lord.

CON.

CONSID. LXXXVII.

That all the creatures were spoiled in mans depravation, and that they shall be restored in mans reparation.

READing S. Paul, I find he toucheth many secrets worthy of much consideration. And amongst others I esteemed it for most worthy that which he toucheth Rom. 8. concerning the *restauration* of the creatures in the glorious resurrection of the sons of God: into the consideration of which secret I have oft-times entred, and it hath befallen me, that by how much the more I would have understood it, so much the lesse have I understood it; At length my spirit came to this understanding, that *as man in his depravation marred all the creatures. So in the reparation of man all the creatures shall be repaired*: That the first Adam subjecting all men unto misery and unto death, marred all the creatures; and that the second Adam Jesus Christ our Lord conducting men unto felicity and to eternall life, shall repair all creatures. But as I did not understand in what sort all *the creatures were marred in mans depravation*, so I did not understand *in what sort they shall be repaired in mans reparation*. In wch thing that secret which S. Paul means, doth consist. wch secret it seems Isaiah had formerly understood, c. 65. where God promised to *create new heavens and a new earth*. And the same secret it seems Saint Peter un-

understood in the last Chapter of his second Epistle; and the same seems to be understood in the *Revelation*, chap 21. Then I understand, that God having created man in a state of immortality and soveraigne happinesse, he created all things which such order, and with such temper, that they did all of them accord to make man immortall, and most happy. Further I understand, that man subjecting himself to misery by eating the fruit of the tree of the knowledge of good and evil, and making himself liable to death in being disobedient to God, eating the fruit of the tree against the commandment of God; it was necessary that all the creatures should leave their being and their temper, with which they were created to make man immortall, and most happy, and take another being, and another temper, whereby they should all accord to make man miserable and mortall. From hence proceeds the evil influences of the heavens, and the poysonfull and unhealthfull things which the earth brings forth, all which augment mans misery. And from this that all creatures took upon them to make man miserable, and mortall; Saint Paul saith, that *all of them do anxiously desire to be free.* Understanding this, I come to understand that men being to be immortall, and most happy in the resurrection of the just, all the creatures shall return to recover that being, that temper,

and

and that order with which they were created, to make men in their *reparation* immortall, and most happy, as in their *depravation* they did alter their being, their temper, and their order to make them miserable, and mortall.

In this generality of creatures I do not understand the good Angels to be comprised; for not being marred they have no necessity of being repaired: nor the evil angels; for not having been marred with man to make man miserable, and mortall, they shall not be restored with man to make him immortall, and most happy. In this consideration more then in any other of these which I have hitherto considered, me thinks I see the most high obligation, which not onely all men in particular, but all the creatures in generall have to Christ. Forasmuch as through Christs obedience men shall return to that being of immortality, and felicity, which they lost by Adams disobedience. And by the same, the creatures shall return to recover their being, and their most perfect temper, which they lost through the disobedience of Adam. And so this remains imprinted in my mind, that Adam disobeying God, depraved all men, and condemned them unto death, and marred all the creatures: and subjected them, as Saint Paul saith, to *vanity*; And that Christ obeying God, repaired all men, and gave unto them immortality, and restored all the creatures,

and

and put them into their firm, and stable being. I speak of this that shall be in the Resurrection of the just, as though it were already; forasmuch as to Godward it is already, Christ being already raised up. And by how much the more I remember this, so much the more do I abhorre all manner of disobedience to God, and so much the more do embrace my self with all manner of obedience to God. And I feel, that inasmuch as I go applying my self to this, so much the image of Adam goes abating in me, and the image of Christ goes on reforming, and likewise that of God, to whom be glory everlasting *Amen.*

CONSID. LXXXVIII.

What the cause may be, that God commanded man that he should not eat of the Tree of the knowledge of Good and Evil.

OFt-times I have endeavoured to understand, why God when he set man in earthly Paradise, commanded him, that *he should not eat of the fruit of the Tree of the knowledge of Good and Evil*; not being satisfied with that which commonly is understood, that God commanded this, to the end man should acknowledge him for superiour: which cause shall not be sufficient to me, albeit I refuse it not, and as oft as this desire hath come upon me. I have as often driven it from me, holding it for curious, as I hold for curious all the desires, which go seeking out the reason of Gods works. And it is befallen me

me, that having been now free from this curiosity, reading with other intent the first chapters of *Genesis*, I suppose I have understood what I desired; first I understand, that God created man in an intire, and perfect estate, in which he had the spirituall light, which served him for that for which the naturall light now serves him, which was the same, that the *knowledge of good and evil was*. Further I understand, that in the midst of that earthly Paradise there were two Trees, of which the Scripture calls the one *the Tree of life*, and the other *the Tree of the knowledge of good and evil*: In which I understand God had set this naturall virtue, that the one of them should make them who eat thereof, *immortall*; and that the other should give the *knowledge of good and evil*, to them that did eat thereof. And understanding, that as the immortality was supreme felicity, so the knowledge of good and evil, was extreme misery. That which I say of the *Tree of life*, I understand by this, that God having given man the curse for his sinne, the Scripture saith that *he drove him out of earthly Paradise, that he should not eat of the Tree of life*, & so live for ever. Neither was God content to have driven man out of Paradise, but he set for guardian a Cherubim, whereby it seems that this Tree had that naturall virtue to give immortality. That wch I say of *the Tree of knowledge of good & evil*, I under-

ſtand by that which I read, that the ſelf ſame inſtant in which our firſt Parents being deceived by the Serpent did eat of the fruit of the Tree, they had the *knowledge of good and evil*, in ſuch ſort as ſuddenly *their eyes were opened*, and ſuddenly finding defect as they imagined in the works of God, they knew themſelves to be *Naked*. Whence I come to underſtand, that God did with the firſt man, as the mother doth with her little ſon; I ſay, that as a mother ſeeing her little ſonne having a knife by him, fearing if he take it in his hand he would cut himſelf with it, commands him that he ſhould not come nigh unto it, telling him if he come near ſhe will chaſtiſe him: So God ſetting the firſt man in earthly Paradiſe, and knowing the inconvenience wherein he was to fall, if he did eat of the fruit of the Tree of the knowledge of good and evil, commanded him, that he ſhould not eat thereof, telling him, that if he did eat, he ſhould die. Furthermore I underſtand, that as the child coming nigh the knife, and cutting himſelf falls into the inconvenience of which his mother had given him warning, and his mother beats him for his diſobedience according as ſhe had threatned him; ſo that the child falls into two inconveniences, the one is, of having cut himſelf with the knife, and the other is of blows for the diſobedience towards his mother: So the firſt man *eating of the Tree of the knowledge of good and evil*,

evil, falls into the inconvenience, which God gave him warning of, and God punished him with death, as he had threatned him; so as man falls into two inconveniences, the one is of having his eyes opened to know good, and evil, whereby he lost spirituall light, and got naturall light, he lost divine knowledge, and got humane science and discourse; (& that was through the proper nature of the Tree, which should without the forbidding to eat of it, have had the same effect) and the other inconvenience is that of death, and that was for the disobedience, with which he did eat the fruit of the Tree, disobeying God. Whence I come to gather, that God shewed most exceeding great love to man, in commanding him that he should not eat of the fruit of that Tree: for I understand that he commanded him, because he should not fall into the inconvenience in which he fell upon the knowing of good and evill; Which inconvenience is much greater then we can imagine. This is according to what S. *Paul* Rom. 5. saith, that *sinne entred by disobedience, and death entred by sinne, which was executed on all the descendents of the first Adam: For in his disobedience they all disobeyed, and so all sinned: and therefore all die; As on the contrary by the obedience of one justice or justification entred, and by justification life entred, unto which all the members of the second Adam Jesus*

Christ our Lord shall be raised up in glory: For he obeying, all they obeyed, and so they are all justified, and shall therefore all of them be raised up to glory, and immortality. This understanding which I have set down of the virtue of these two trees, satisfies me, inasmuch as thereby the benefit of Christ is illustrated and set forth. For the rest, I remit my self to better understanding.

In this Consideration some things offer themselves to me, which I would desire to know, but holding them for curious I leave them, untill it shall please God to make me to understand them. And this I hold for certain shall be, when the desire of knowing shall be mortified in me in every thing and altogether. For God will that as the first man desiring to know, lost himself; so we should gain our selves, mortifying and slaying every desire to know, contenting our selves onely to *know Christ crucified*, who is to us the Tree of life, to him be glory for ever. Amen.

CONSID. LXXXIX.

Six causes, for which it seems necessary, that the Son of God should live in that manner, and that form of life wherein he did live.

AT present I find *six causes* in this Consideration of the marvellous counsel, with which the onely begotten Sonne of God being made man, lived amongst men *in that form of life, wherein we read that he did live.*

I. The

I. That God having determined to deceive humane wiſdome in ſaving not them that were *wiſe*, but them that *believed*, as Saint *Paul* underſtands it, 1. Cor. 1. it was neceſſary that Chriſt ſhould take upon him in the world a form of living, in which he could by no means be known by humane wiſdome. If Chriſt had taken on him S. *John Baptiſts* form of life, humane wiſdome would have found in that outward auſterity, whereon to found it ſelf ſo as to accept him for the ſonne of God: And if he had taken upon him *Moſes* his form of life, humane wiſdome would have found in that outward greatneſſe whereon to found it ſelf ſo as to accept him for the ſonne of God. And therefore it was neceſſary that he ſhould take upon him that form of life which he took, wherein was no appearance at all of auſterity, or of greatneſſe. And ſo, it comes to paſſe, that by how much the more humane wiſdome conſiders it, ſo much leſſe doth it find whereon to found it ſelf ſo as to come to accept Chriſt for the ſonne of God. And hereto ſquares fitly a letter which I remember to have written, intending to ſhew the cauſe wherefore Chriſt did ſometimes ſhew his divinty, and at other times hid it.

II. That the life of Chriſt being to be an example of life to them whom he came to make the ſons of God, it was neceſſary that he ſhould

take that form of life which was most imitable of all the rest. If Christ had taken the form of Saint John Baptists life, he would have frighted many with the austerity of it; And if he had taken that of Moses, few could have been able to imitate it; and therefore it was necessary that he should take that which he did take, so imitable to all sorts of people, that no man can excuse himself, saying, I cannot imitate Christ, I cannot live as Christ lived. Yet I do not understand, that Christ taking that form of life which he took did intend that every one who was to be the Sonne of God, should imitate him in that outward form of living, but that it should be the most easie to imitate by them, who would altogether imitate him as well in his outward, as in his inward living: as for the inward, in his obedience to God, in charity, meeknesse, and humility of mind; and as for the outward, in living without austerity, without greatnesse, but with poverty, baseness and vilenesse.

III. That Christ coming to save all sorts of people, it was necessary he should take such a form of life, in which he might practise and converse with all sorts of people. If Christ had taken Saint John Baptists form of life, the Publicans, sinners, and harlots would have been ashamed to speak unto him; nay verily if he would observe decorum, he was bound not

not to ſpeak, nor converſe with them: and if he had taken Moſes his form of life, baſe and vulgar perſons could not have practiſed and converſed with him, by reaſon of his greatneſſe. And therefore it was neceſſary he ſhould take that form of life, which he took, wherein he might practiſe and converſe, as he did with all ſorts of people, inſomuch as he was for this reproched by them, who made profeſſion of holineſſe, and called a friend of Publicans and ſinners.

IIII. Chriſt coming to preach the kingdome of God, and to put himſelf in the poſſeſſion thereof; and the *kingdome of God conſiſting*, as S. Paul ſaith, Rom. 14. 17. in *righteouſneſſe, peace, and joy of the holy Ghoſt*, it was neceſſary, that by his example he ſhould ſhew unto us a form of life much to this purpoſe, to maintain us in the righteouſneſſe, and in the peace, and in the joy of the kingdome of God. If Chriſt had taken S. John Baptiſts form of life, which was by the world approved for holy; (for the world is ſo wiſe that it eſteems them, who eſteem not it,) he ſhould have put his imitatours in competition with the Saints of the world; and if Chriſt had taken Moſes his form of living, which is procured by the men of the world, he ſhould have put his imitatours in competition with the men of the world: and therefore that form of life which he took was

necessary, which is of such quality, as they who imitate him do well preserve themselves in their righteousnesse, peace, and joy. For coming not in competition with the Saints of the world, nor with the men of the world, they are not deprived of the possession which they have of the kingdome of God.

V. That Christ being to suffer for our sins a cruell death, shamefull, and publick, and unjust, not voluntary, it was necessary he should take a form of life that was fit to come to this effect. If Christ had taken Saint John Baptists form of life, although the fame of holinesse would not have freed him from a cruell death, as it did not free Saint John Baptist; yet it would have freed him from a shamefull and publick death, as it did free Saint John Baptist. And if Christ had taken Moses his form of life, albeit the greatnesse of the effect would not have freed him from a cruell death, as it hath not freed many great men of the world; yet it would have freed him from a shamefull and publick death: and therefore it was necessary that he should take that form of life which he did, wherein dying shamefully, he did enoble shame; and dying publickly he certifies all of us, that we might know it, and may believe our justification by his death, of which thing we ought to be most assured.

VI. That Christ coming to preach, and to

give

give inward regeneration, and renovation, which things presuppose mortification, it was necessary that he should take a form of life very commodate to mortification, to shew with it, and by it the proper way of mortification. If Christ had taken Saint John Baptists form of life, he should have well shewen the way of the mortification of the body by the asperity of life, but not that of the mortification of the mind, because of the honour and reputation which this form of life hath in the world. And if Christ had taken Moses his form of living, he should not have shewed either the one or the other kind of mortification, and therefore it was necessary, that he should take that form of life which he took, in which much better then in any other, a man gets the mortification of the mind, and by that of the mind that of the body; inasmuch as the world holds for vile and base, those who without making profession of outward holinesse live holily, and despise them altogether; inasmuch as after this despising comes the mortification of the body. And so in them that imitate the form of *Christs* living is certain & perfect mortification.

In these *six causes* I learn *six things*.

1. That he who by consideration of Christs life, would know him to be the sonne of God, must of necessity mortifie the judgement of his humane wisdome.

2. That no man can excuse himself, saying, that

that he cannot imitate the form of Christs living.

3. That then a Christians form of life is most like to Christs, when it is apt to make all sorts of people practise and converse with him.

4. That that form of living is most apt to make that a man in it should preserve himself in the possession of the kingdome of God, that comes in competition with no sort of men, neither with the Saints of the world, nor with the men of the world.

5. That that form of life is most like to that of the sonne of God, that is most exposed to martyrdome.

6. That that form of life is most proper, and able to obtain Christian mortification, which is most despised in the eyes of the world, in which without making profession of outward holinesse, a man lives holily. And of the things which have been spoken, I take this resolution, that they who live holily, without making profession of outward holinesse, are very much enabled and exposed to martyrdome, do preserve themselves very well in the kingdome of God, are fit to converse with all sorts of people, imitating the form of life in which Christ held, and deceive humane wisdome: and therefore that properly appertains to them which S. *Paul* saith *Coloss.* 3. *Ye are dead, and your life is hid with Christ in God*, to whom be glory for ever and ever, Amen.

I

I will adde this, that Christ continuing in that form of life in which he was born, being born the sonne of God, untill that he dyed by the will of God; teacheth us, that we shall do well to continue in that form of life, in which we found our selves when we were called to be the sonnes of God. So that in it we attend to reduce our form of life as much as may be possible for us, to be answerable to that form of life which Christ held in this world, in such manner as in us may shine out intirely the image and similitude of Jesus Christ our Lord.

CONSID. XC.

In what the Christian perfection, the Duty, and Decorum do consist

I Have oft times said, that *Christian perfection* consists in this, that a man incorporated in Christ, in his death and in his resurrection, should live according to the Christian *Duty*, keeping the *Christian decorum*; understanding that so much shall a man get *Christian perfection*, inasmuch as he shall live according to *Christian duty*, keeping *christian decorum*. Now I say that then a man lives according to *christian duty*, and keeps *christian decorum*, when he imploys himself in those things, in which Christ would have imployed himself. And consequently I say, that then a man departs from the *christian duty*, and leaves to observe *christian*

stian decorum, when he imployes himself in those things, wherein Christ would not have imployed himself: in such manner, as to him who would obtain Christian perfection, and is desirous to apprehend that dignity in which he is comprehended, it appertains to live in all things and altogether according to the Christian duty, and to observe the Christian decorum; setting before his eyes the whole life of Christ, constituting his duty and his decorum, in being in every thing and altogether like, unto Christ, doing only that which Christ would do, and by no means doing what Christ would not do.

Passing on further I say, that men whilst they are, as the Scripture terms them, flesh and blood can by no means attain to so great perfection as that which is known in Christ. So also, that to all them, who know and feel themselves incorporated in the death and resurrection of Christ, it appertains to fix their eyes upon this so high perfection, and to intend to obtain it, and in effect to procure it. For to this I understand the holy spirit moves, and conducts them, to whom Christ is communicated. Here I gain two things, the one, that from henceforth I shall attribute to weakness of my flesh, all that which I shall do, which Christ would not have done; and all that which I leave undone, which Christ would not have left undone: And I will attribute

bute unto the force and efficacy of the Chriſtian ſpirit, all that which I ſhall do, which Chriſt would have done; and all that which I ſhall leave undone, which Chriſt would have left undone, not excuſing my ſelf in that which ſhall proceed from mine infirmity, and weakneſſe, nor waxing proud for that which ſhall proceed from the force and efficacy of the Chriſtian ſpirit. The other thing which I gain is, that from this day forward I ſhall not go examining what is lawfull; holding that to be a matter of ſervants and ſlaves: But I will go viewing, and reviewing what is expedient; holding that to be for ſonnes. And I will hold it for a thing convenient and expedient for me to live according to *Chriſtian duty*, and to obſerve *Chriſtian decorum*, regarding this duty, and this decorum, as it were to ſay in the face of Chriſt, in all that which is written of him, and in all that which by the things which are written, and by that which I ſhall experiment in me, I ſhall be able to gather from his divine perfections. In theſe two things I underſtand other two: the one, that they do not know the Chriſtian dignity, who go procuring to cover with pretence of Chriſtian piety, thoſe things which they do through weakneſſe and infirmity of the fleſh: and the other, that they do not know themſelves for ſons of God, who go

examining what is *lawfull*: (This being certain, that they who know the chriſtian dignity, do with good will manifeſt, and confeſſe that which is of the weakneſſe, and infirmity of their fleſh, and that they who know themſelves for ſonnes of God, being aſhamed to examine what is *lawfull*, go obſerving what is *expedient*, attributing to their proper infirmity, and weakneſſe all that which they do, and all that which they leave to do.) Attending to what is *Lawfull*, and going out of what is *expedient*; out of which they, who know themſelves for ſonnes of God, and know the chriſtian dignity, doe never procure to goe.

The weakneſſe, and infirmity I underſtand we have it all of us in the body, and in the mind. To the weakneſſe and infirmity of the body I underſtand appertain all thoſe things in which we doe delicately, and with corporall delight, ſerve unto our corporall neceſſities. And to the infirmities, and weakneſſes of the mind, I underſtand appertain all thoſe things, in which we have intent to ſatisfie the eyes of the world; in ſuch ſort as I travelling on horſe-back doe delicately ſerve unto the neceſſities of my body, a thing which Chriſt did not ordinarily: And this is a weakneſſe and infirmity of my body. And procuring that my riding on horſe-back ſhould be polite, and well furniſhed, I have intent to ſatisfie the eyes of the world:

and

and this is a weakneſſe, and infirmity of my mind. This example may be extended to all other things, which we deal about in this preſent life. Whereupon it is fit to advertiſe, that they who begin to conform their lives in outward and corporall things with that of Chriſt, runne hazard of never getting the conformity in the inward, which is the eſſentiall; and to fall into vain glory, and preſumption. And therefore it is needfull, that every perſon called of God to the grace of the Goſpel, ſhould begin to conform himſelf to Chriſts living in the inward, that is, in obedience to God, in meekneſſe, and humility of mind, and in charity; and afterwards attend to conform himſelf alſo with the living of Chriſt in the outward; but ſo much onely, as the outward ſhall help him, and ſerve him to grow in the inward: For this is that, which principally pleaſeth God, and Jeſus Chriſt our Lord.

CONSID. XCI.

That onely the Sonnes of God have certain ſatisfaction in every thing.

BY one of theſe three wayes we come unto all things, as well thoſe which pertain to pitty, as unto all other things: by our own wills; againſt our own wills; and by the favour of God. In thoſe things unto which we come by our own will, there is deſigne; in thoſe things whereunto we come againſt our wills, there is paſſion;

passion; in those things, whereunto we come by the favour of God, there is admiration. The sonnes of Adam never find *certain and firm satisfaction* in those things, unto which pretending piety, they come with designe. For their designes are alwayes founded in self-intereſt, & in self-love. And holding this foundation when their designes succeeded not, they cannot ſtand with *ſatisfaction*, how much ſoever they perſwade themſelves to remain ſatisfied, and would ſhew it to others. That this is true, they know by experience, who with designe pretend piety, changing their manner of living, their ſtate and condition of life, or do exerciſe themſelves more in on thing, then in another. *The ſonnes of God do then find certain and firm ſatisfaction*, in thoſe things, unto which they come by their own proper will with designe, when their designe is either to help the mortification, and the vivification, into which they have begun to enter by the favour of God, or is to ſerve Chriſt in his members. That this is true they underſtand by experience, who holding themſelves for dead in the croſſe of Chriſt, do attend unto mortification, with designe to mortifie themſelves onely to live as dead, in as much as they are dead, *and their life is hid with Chriſt in God. Coloſ.. 3.*

The ſonnes of Adam do ſeldom abide without paſſion, and grieſe in thoſe things whereunto

unto they come without their will, ſuch as are diſeaſes, infirmities, death and diſhonour: for they do not in theſe kind of things, know the will of God; or if they know it, they hold it for rigorous, and therefore judge themſelves enemies of God. That this is true all of us know by ſome experience. The ſonnes of God then are without paſſion, and griefe in thoſe things whereunto they come againſt their wills, when knowing the will of God, they reduce themſelves to conform themſelves with it; in which conformity they find content and ſatisfaction in their minds, albeit the fleſh feel grief, and affliction, being in that eſtate wherein it would not be. And it is no marvell, that in them who are ſuch, the fleſh ſhould reſent it ſelf and be grieved; ſince it did reſent it ſelf, and was grieved in the onely begotten ſonne of God Jeſus Chriſt our Lord.

Tho ſonnes of Adam do ſeldome come to the things of piety, by the favour of God; and when they do come, they do not feel it, nor know it, and therefore do not taſte it, and not taſting it, they cannot therein find ſatisfaction. That this is true, they know by experience, who having been the ſonnes of Adam, are now the ſonnes of God, who do remember themſelves of ſome things unto which they came by the favour of God, they not knowing the favour of God in them, and therefore not taſting it,

nor finding content in them. The ſonnes of God come many times by the favour of God to the things of piety; and when they feel it, and know it, then they taſte it, and taſting it, they find ſatisfaction therein, and they remain with admiration. That this is true, the ſonnes of God themſelves know by experience, coming to many things without their own will, and without deſigne, without contradiction, and without paſſion, but properly through the admirable favour of God; in ſuch ſort as they find themſelves to have a deteſtation of thoſe things which they formerly loved, and with love of thoſe things which they formerly hated; without knowing by what way, or by what means they are come unto it. This marvellous and favorable work, I underſtand that God works in his ſonnes in this world, opening their eyes to the knowledge of the juſtice of Chriſt, which ſhewing unto them that it appertains to them, makes that they abhorre their own proper juſtifications and merits, I would ſay, all that which men do pretending to juſtifie themſelves in the ſight of God; which they altogether leave, deſpiſe and condemn. Opening their eyes to the knowledge of his divinity, he draws them to the knowledge of themſelves, and of the men of the world, and ſo diſenamours them of themſelves and of the world, and enamours them of himſelf, and of Chriſt. Opening their eyes to the

knowledge

knowledge, that God slaying on the crosse the flesh of Christ, did also slay their flesh, he draws them to the hatred of their own flesh, and makes them such, that resolving themselves vvith themselves, they love mortification, and procure it. Opening their eyes to the most happy estate of life eternall, by the consideration of Christ raised, he makes them to hate the present life, and all that is in it, and appertains to it; and so they love eternall life, and despise the present life, and rejoyce to loose it. Finally, alvvayes vvhen God vvould reduce his sonnes to the hatred of an evil thing, he gives them the knovvledge of a good thing. For he knovvs that being affectionated to the good, they vvill hate the evil much the rather then if he gave unto them the knovvledge of the evil thing it self; as much the rather, and vvith more ease, I should bring my self to hate the vvorldly living, considering the felicity of the Christian living, then I should do, considering the evil of the vvorldly living onely: Which I understand proceeds from the naturall condition of mans heart, vvhich cannot leave to love something; in such manner, that to reduce it to hate any thing vvhich it loves, it is necessary that there should be some other thing propounded to it, vvhich it may love.

In this discourse I intend Ten principall things.

1. That the *sonnes of Adam* do not find in any thing *certain or firm satisfaction*; and that the *sonnes of God find it in all things* which they do as the sonnes of God.

2. That as then my designe in that which I do by my will, shall be Christian, when I shall endeavour to augment my self in that in which I have begun to enter by the favour of God.

3. That in that which comes unto me contrary to my will, albeit the flesh resent it self, and be grieved, the mind is to be contented and satisfied.

4. That I am come by the favour of God into those things, in which I do not know mine own designe, nor others violence.

5. That God giving unto me the knowledge of spirituall, eternall, and true things; he draws me to the hatred of corporall, temporall, and false things.

6. That through the knowledge of life everlasting, I come to hate the present life.

7. That knowing my self dead on the crosse of Christ, I further my mortification.

8. That attending to the knowledge of God, I come to the knowledge of my self, and of the world, & into hatred of my self, & of the world.

9. That attending to know the righteousnesse of Christ I renounce all mine own.

10. That they who do not begin to hate their own righteousnesse, and themselves, and the

the world, and the preſent life, and temporall things, and falſe; have not as yet begun to be the *Sonnes of God*, but are as yet the *Sonnes of Adam*: Foraſmuch as in them who begin to be the *Sonnes of God*, all theſe hatreds are begun to be felt, unto which they come by as many other affections. And *Sonnes of God* are they, who believing the Goſpel ſtand incorporated in the onely begotten Sonne of God Jeſus Chriſt our Lord.

CONSID. XCII.

In what manner Mortification is the proper ſigne, by which we know our ſelves the Sonnes of God.

HAving oft-times ſaid, *that the proper ſigne, whereby a man may know himſelf to be the Sonne of God*, being dead on the Croſſe with Chriſt, and being riſen with Chriſt, is *mortification*, by means whereof he hates the world, and himſelf: And underſtanding that the Devil being crafty & ſubtill, might from hence take occaſion to diſquiet the *Sonnes of God*, giving them to underſtand that they are not ſuch, ſince they do not know in themſelves ſo much hatred of the world, and of themſelves, that they have not oft-times pleaſure to content the world, & to ſatisfie themſelves; I come to declare my ſelf in this manner; I underſtanding by experience, that ſuddenly when a man is called by God to the grace of the Goſpel, & enters into it, & is incorporated in Chriſt, and is therefore dead with Chriſt, and

risen with Christ, he feels, and finds himself inwardly much changed in his desiges, and purposes; in such manner that he hates that which he loved before, and loves that which he hated before: I am of this opinion, that Mortification, and the hatred of the world, and of himself. *is the proper signe, whereby a Christian knows himself to be the sonne of God*, and therefore the heir of eternall life. But I do not understand, that this mortification, nor this hatred are at an instant, or at one throw perfect and entire in the mind, and in the body of a man, who becomes the *Sonne of God* by acceptation of the Gospel, and by incorporation in Christ: Nor that they are perfect and entire, no not in the mind: But I understand, that the incorporation in Christ works this effect in a man who accepts the grace of the Gospel. For as before he accepted it, he delighted himself, and rejoyced with his mind, and with his body, in the honours, and in the dignities of the world, seeking them and procuring them, and keeping his intent principally on them, neither tasting, nor rejoycing in the principall and divine things, nor having any intent unto them, and therefore neither seeking, nor procuring them; so after that he hath accepted it, he hates in his mind that which he formerly procured and sought, and loves that which before he despised and fled; changing altogether his intent.

And

And albeit his body repugnes and contradicts, being not as yet altogether mortified, it sufficeth that his mind stands changed as much as concerns the intent conformable to his knowledge. That which I say of men and dignities of the world, I say also of the delights and pleasures of the world, understanding, that as the man that accepts the grace of the Gospel, before he do accept it, is intent to seek and procure his pleasures and his contents, delighting his sensuality, and would if it were possible have as many other corporall senses for to content, and satisfie himself sensually in the use of the creatures; and is grieved, and resents himself, when any of his corporall senses fail him, or are in any kind marred; so after he hath accepted the grace, he doth not onely not attend to that which he formerly attended, but on the contrary he is altogether intent to deprive himself of all that which may give content and satisfaction to his sensuality, and is grieved that he is necessitated to satisfie it in any thing, for the sostentation of his life; and therefore would be content (if it so pleased God) to be deprived of his senses, and rejoyceth when he finds himself deprived of any of them, or finds himself with any defect in any of them. All this I say in some degree a man begins to feel in himself suddenly after he accepts the grace of the Gospel, becoming the sonne of God. And I say

further, that as a man goes on growing in the incorporation in Christ, so he goes growing in his mortification, and in his hatred, in quality and in quantity; in quality, hating every day more that which he hath begun to hate, because he knew it estranged from Christ, and unworthy of a Christian person incorporated in Christ; hating it likewise with his body aswell as with his mind, outwardly and inwardly, as are the things which in themselves are foule and unclean, (which things also men will hate, who with naturall light pretend to be just, and holy) and in quantity, hating much more those things which he hath begun to hate. For he begins the spirituall light being more clear in him, to go on to know more distinctly the things which appertains to a Christian man, and those things which do not appertain to him, he goes on hating them more and more; first hating them with his mind, and reducing himself by little and little to hate them also with his body, and labouring that his hatred as well of the mind, as of the body, may go on increasing in him. And this is properly the exercise of a Christian man, for the whole time of his life.

From all this discourse this may well be gathered, that *the signe whereby I know that I am the son of God*, and that I am dead on the crosse with Christ, *is not the totall mortification*, nor the totall hatred of the world and of my self, with

with my mind and with my body in all things; *but the beginning of this mortification*, and of these hatings, and that in some principall things, especially when it is come without being procured or sought with humane industry; and when it continues in the mind, albeit the flesh, and the sensuality will seek and procure the contrary; yea and albeit in that which is offered to it, it rejoyceth, and delighteth it self; the mind standing free from that rejoycing, and from that delight, feeling displeasure and trouble in those things, of which it is forced through the frailty of the flesh, to take more then is sufficient to supply its corporall necessities; in such manner as the body receives those things, and not the mind. a man feeling together with the satisfaction of his body, affliction of the mind. And in this, that is, for a man not to take more of the creatures then that which sufficeth to serve to his corporall necessities, I understand consisteth that hatred, which Christ will, that they who would be his members, should bear to their proper life. And I understand that S. Paul standing in this combate of his mind, would not that his body should take more of the created things, then that which sufficeth to maintain him alive; and his body would take more of them to satisfie and delight its sensuality: he felt that which he wrote to the Romanes, chap. 7. And since that went so with Saint Paul, which he

hee himself in that place saith and confesseth, no Christian is to esteem himself an alien from Christ, nor from the Christian Sonneship, because he feels a livelinesse in his flesh, and because he feels not in every thing and altogether, the hatred of the world and of himself, which it behooves him to have, that he may be perfect; but feeling part of this mortification, and of these hatreds, as hath been said, he hath good cause to hold himself for the *Son of God* incorporated in Christ, and dead on the Crosse with Christ, and to attend in such manner to mortification, that it may so much grow, that he may become like to Jesus Christ our Lord, who as S. Paul saith, *pleased not himself:* to him be glory for ever, *Amen.*

CONSID. XCIII.

That that suffering is most Christian, and most acceptable to God, in which he that suffers, finds least of his own will.

ALL that we suffer in this present life, who attend unto Christian perfection, whether in the body, or in the mind, is either by *our own will*, or by some others will. *By our own will we suffer* when we deprive our selves of our commodities, and satisfactions: And we *suffer by others wills*, when without our will we are deprived of our commodities, and satisfactions. Mans mind, as I have often said is most arrogant, and being such, it seeks in every thing

thing its *own glory*, and its own honour: And therefore according as our humane mind ſtands alive in us more or leſſe, ſo we find more or leſſe ſatisfaction in that which we ſuffer. If the mind ſtand much alive, we find much ſatisfaction in that which we *ſuffer by our own will*, and little in that which we ſuffer by others will; and if the mind ſtand much mortified, we find little ſatisfaction in that which we ſuffer by our *own wills*, and much in that which we ſuffer by others will. And this much or little ſatisfaction, may give us teſtimony of our mortification.

The perſon which hath his mind much alive, alwayes feels and reſents himſelf in thoſe things which he ſuffers through others will, aſwell becauſe he doth not think that ſuffering thoſe things with patience, he pleaſeth God, it ſeeming to him, that it is becauſe he cannot chooſe; as alſo becauſe mans mind being moſt arrogant cannot ſuffer that violence ſhould be offered unto it. He who hath his mind much alive, doth alwayes rejoyce, and content himſelf in thoſe things which he ſuffers by his *own will*, both becauſe in ſuffering he thinks to pleaſe God, as alſo becauſe where he knows his own will, he alwayes finds ſatisfaction. On the contrary, he who hath his mind much mortified, alwayes eſteemes little, and hath ſuſpicion of that which he ſuffers by his own will,

as

aſwell becauſe the principall thing, whereunto he hath intent, is to mortifie his own will, alwayes being ſuſpicious of it; as alſo becauſe being in the midſt of his own glory, he cannot well content himſelf with that ſuffering which is voluntary, knowing that it alwayes redounds to the glory and honour of him who ſuffers. And he who hath his mind much mortified, doth alwayes much eſteem & content himſelf with that which he ſuffers by the *will of God*; aſwell becauſe he knowes that what he ſuffers, redounds to the glory and honour of God, unto which thing he principally attends; as alſo becauſe he therein mortifieth his own will.

Amongſt thoſe things which a man *ſuffers by his own will*, being able not to ſuffer them if he would, I put Abſtinencies, Diſciplines, and Watchings, with all that which is thereunto annexed: And amongſt thoſe things, which a man *ſuffers by anothers will*, I put Violences, Diſhonours, Perſecutions, Martyrdomes, Infirmities, Deaths, with all that which is thereunto annexed.

They who have by experience known what thing a live mind is, and what thing a dead mind is, or at leaſt which is begun to be mortified, examining themſelves by that which they ſhall have ſuffered, and ſhall ſuffer in both theſe manners, that is, by their own wills, and

and by others will, shall know that all that which hath been written is true, their knowledge answering to experience, and knowing it they will attend to mortifie their minds from good to better, untill they have reduced them to those terms, that in what they shall *suffer by their own will*, they intend to help and serve them who are the members of Christ, and to further their own mortification, which faith and the holy spirit work in them, as I have otherwhere said: and that in that which they suffer by others will, knowing in all that the will of God, (and not that of men, and of other creatures which cause them to suffer) they rejoyce themselves, and content themselves, intending to satisfie unto the duty of piety, and to observe Christian decorum. And I understand, that a man who *suffers by others will*, doth then attend unto the duty of Christian pity, when coming into poverty by any occasion whatsoever, he contents himself, therewith. The same I say of dishonour, of corporall infirmities, and of death, with all other things which are of that quality. And then I understand, that he who *suffers by others will*, observes Christian decorum, when suffering for Christ, he is contented to suffer, *Glorying* as S. Paul saith *in afflictions!* And for Christ I understand they suffer, who either for preaching the Gospel, or for teaching Christian living, ha-

having the gift of an Apostle, or of a Doctour, are persecuted, evil intreated, dishonoured and martyrized; and they who for the Christian life, in which a man attends to recover the image and likenesse of God by the imitation of Christ, are esteemed base, murmured at, and slandered; and they who to accommodate, and satisfie them who are the members of Christ, and stand incorporate in Christ, deprive themselves of their commodities, and satisfactions. And this voluntary suffering I hold to be most proper to a Christian.

They who *suffering by others will* imitate *Job*, satisfie unto the duty of Piety, and conform themselves unto the will of God. And they who *suffering by others will, and also by their own will*, shall imitate S. *Paul*, observe the christian decorum: God having shewed in *Job* a most efficacious example of patience in suffering by anothers will in naturall things, and in S. *Paul* a most divine example of courage and patience in suffering by others will in Christian matters.

In this discourse I intend *eight things*.

I. That according as my mind doth more or lesse content it self with that which it *suffers by its own will*, or by others will, I know that the mortification thereof is greater or lesser.

II. That in that which *I suffer by my own will*, if I do not suffer it for Christ, I seek mine own

own honour, and glory, and mine own interest, and profit.

3. That contenting my self with that which I *suffer by others will*, I do satisfie unto piety, and observe christian decorum, and therefore seek the honour and glory of God.

4. That I ought to hold for certain, that all *suffering* of what sort soever it be, which *without my will* offers it self to me in this present life, is by the will of God.

5. That as then I shall in my *sufferings* satisfie christian piety, when I shall imitate *Job*.

6. That as then I shall in my *sufferings* observe christian decorum, when I shall imitate S. *Paul*, inasmuch as he imitated Christ.

7. That they suffer for Christ, who preach and imitate him, and they who serve him in his members.

8. That that voluntary *suffering* is most proper to a christian, that redounds to the profit of them who are incorporated in Jesus Christ our Lord.

CONSID. XCIV.

Three sorts of Consciences: one by the Law natural, and the other by the written Laws: and the other by the Gospel.

ALl men of the world, as I understand, frame their *consciences* by one of these *three means*: There are some, who attending unto *natural*

naturall piety, which consisteth in this, that a man employ himself wholly, and every one of the members of his body, in those things for which he knows God created him, and them; and that he serve himself with all created things properly and onely in that which God created them for. They go forming their *consciences by the law of nature*, having a good, or bad opinion of themselves, according as they know their living is conformable, or not conformable to the duty of *naturall piety*; and by how much they have their understandings more enlightened to know that whereunto they are bound by *Naturall piety*, and by how much the more they do apply themselves to satisfie unto this obligation, so much worse opinion have they of themselves, knowing that they fail much, and in many things come short of the duty of *naturall piety*, whereunto man through the depravation of originall sinne can by no means satisfie of himself.

There are others, who attending unto the *Hebrew piety*, which consists in this, that a man should in every thing, and altogether live conformable to those *Laws* whereunto he is obliged, or perswades himself to be obliged, observing them according to the intention of him that made them; these go forming their *consciences* by that which they know of those *Laws*, having a good, or evil opinion of themselves according as they know their living conformable,

or

or not conformable to that which the *Laws* demand of them. Theſe I underſtand by how much the more they do know that, whereunto thoſe *Laws* oblige them, and by how much they do the more apply themſelves to fulfill that obligation, ſo much have they worſe opinion of themſelves; knowing that they fail much, and in many things of the *Hebrew piety*, whereunto they have intent to ſatisfie; that being impoſſible unto them, aſwell for the blindneſſe of their underſtandings, with which they can by no means know properly the intention of him that gave the *Laws*, (and not knowing it, they can never ſecure themſelves to have ſatisfied unto them,) as alſo through the rebellion of the *Fleſh*, which as S. *Paul* ſaith, Rom. 8. *ſubjects not himſelf to the law of God*, neither indeed can. There are other men, who hearing the voice of the *Goſpel*, which promiſeth remiſſion of ſinnes, and reconciliation with God to them who believe in Chriſt, leaving to pretend *naturall piety*, and renouncing the pretence of *Hebrew piety*, embrace themſelves with *chriſtian piety*, which conſiſteth in this, that a man being incorporated by faith in Chriſt, ſhould eſteem himſelf pious, juſt, and holy, although he do not altogether ſatisfie *naturall piety*, nor *Hebrew piety*; and moreover although he do not altogether ſatisfie the duty, and the decorum of *Chriſtian piety*. Theſe

by how much they have their understandings more enlightned in the knowledge of the *Gospel* of Christ, and by how much they do more apply themselves to give credit unto the *Gospel*, so much better opinion have they of themselves, forming their opinions not by that which they know of themselves, *but by that which they believe of the Gospel, which God knows*, who doth not consider them by that which they are in themselves, but by that which they are in Christ. He doth not hold them for * good nor for evil by that whereby they approach, or by that whereby they go farre off from the duty of *naturall pietie*, nor from the duty of *Hebrew pietie*. nor for that they observe or not observe the Decorum of *christian piety*; but for the fidelity, or infidelity, with which they persevere, or sever themselves from the Gospel and from Christ.

* Though this be the Authours opinion, yet the truth of it would be examined, the 98 Consideration about being justified by faith or by good works, or condemned for unbelief or evil works, make plain the Authours meaning.

The men that attend unto *naturall piety* without having *christian piety*, are for the most part vitious; for in them the flesh is made licentious.

The men that attend to * *Hebrew piety* without

* By *Hebrew piety* he meaneth not the very Ceremonies of the Jews which no Christian observes now; but an analogate observation of Ecclesiasticall and Canonicall laws, superinduced to the Scriptures, like that of the Jews, which they added to their divine Law. This being well weighed will make the Consideration ease and very observable. For at least some of the Papists are come now to what the Pharisees were come to in our Saviours time.

having *christian piety*, are ordinarily superstitious, and are scrupulous, nay from hence rise all the scruples, and doubts in those that are called * *Cases of conscience*. For men not being able intirely to understand the intention of him that gave the *Law*, it comes to passe, that a man not being able to certifie himself to have satisfied unto the *Law*, goes procuring to satisfie with superstitions, and nevertheless remains with very great scruples, the which are the greater in them who stand most applyed to satisfie unto *Hebrew piety*. Besides that, in the understanding of the intention of the *Law* there are so many opinions, as the men are that go to understand it. In summe, whilest a man continues *subject to the law*, having framed his *conscience* by the opinion which he hath of himself, he never comes to feel peace of *conscience*.

The men that attend to *christian piety*, go forming their *consciences*, as I have said, by the opinion which God hath of them, considering them incorporated in Christ, and not by that which they know of themselves. According as *christian piety* is more efficacious in them, so do they go on every day satisfying more and more unto *naturall piety*, and unto *Hebrew piety*;

* This is true onely of the Popish *Cases of Conscience*, which depend almost wholly on their Canon law and Decretals, knots of their own tying and untying: But there are other *Cases of Conscience* grounded on Piety and Morality, and the difficulty of applying their generall rules to particular actions, which are a most noble study.

not to form their own *consciences* by their own satisfaction, but to observe the duty of *Christian piety*, and the Decorum of the *Gospel*. In these onely, vices are not found, for in them the Flesh is not licentious; nay rather being dead on the crosse with Christ, they go by little and little mortifying it. And in them onely are no superstitions, nor scruples; for they know that Christ hath freed them from the *Law*, having satisfied for them; and being free, they have none any more to accuse them. And because they also know that God sets not to their account that wherein they fail in the duty of *Christian piety*, and in the Decorum of the *Gospel*, which doth amourously oblige us to be like unto God and to the sonne of God Jesus Christ our Lord.

CONSID. XCV.

That men are incapable of the divine Generation of the sonnes of God and of the spirituall Regeneration of the sonnes of God.

AMongst the things in which humane curiosity shews her rashnesse, I hold it for a very principall one to endeavour to comprehend, and to understand the *Divine generation of the sonne of God*, in what manner the sonne is begotten of the Father, for what cause the Word of God is called the Sonne, or the sonne of God is called the Word. I say that I hold this rashness very principall amongst the rest; for I under-

stan

ſtand, that humane underſtanding is as uncapable to comprehend the *divine generation of the ſonne of God*, becauſe this is a thing altogether alienated from that which he knows, underſtands, and experiments touching his own *generation*, as the underſtanding of a worm, which is bred of the corruption of the earth, is uncapable of the generation of mankind, that is, how one man is the ſonne of another man, or one creature is bred of another; becauſe this is a thing moſt alienated from her own proper generation; beſides this, in caſe a worm ſhould come to underſtand in what manner a man is generated of another man, & would make other worms to underſtand it, they would never be capable thereof, it being a thing altogether alienated from their generation: ſo ſuppoſing that ſome one man ſhould come to underſtand the *divine generation of the ſonne of God*, and would make other men underſtand it, they would never be able to underſtand, becauſe it is a thing moſt different from their generation. And therefore extreme great is the raſhneſſe of men, who with their naturall light onely, will underſtand this *divine myſtery*; and alſo great is that of them, who will underſtand it being helped by the holy Scriptures and the language thereof, without the inward teaching of the holy ſpirit of God. And hence it comes, that albeit S. John underſtood the *divine generation of the*

ſonne of God, and would give it to underſtand to men, they are not capable thereof, not underſtanding that, which according to S. John, the words ſignifie, with which he would *declare it*; as what thing S. John meant, ſaying, Λογος, or *Verbum, the word was made fleſh*: willing alſo to ſhew better the incapacity of humane intelligence in the *divine generation of the ſonne of God*, I think on this wiſe; that if it be incapable of the *ſpirituall regeneration* of them who being incorporated by faith in the ſonne of God, come to be the ſonnes of God by adoption; how much more ſhall it be uncapable of the *divine generation of the naturall ſonne of God?* Now that humane intelligence is uncapable of this *ſpirituall regeneration*, all they who are regenerated know by experience; knowing in themſelves, that they ſhould never have underſtood this *divine myſtery*, if they had not experimented it; and knowing alſo, that although they labour to make others capable who are out of it, they do nothing at all; as the worm alſo ſhould do nothing at all, which having underſtood how the matter of humane generation goes, would make other worms capable thereof. This I underſtand by that diſcourſe which S. John tells, chap. 3. that paſſed between Jeſus Chriſt our Lord, and the great maſter of Iſrael called Nicodemus, *who came to ſpeak with him by night.*

ſight. For Chriſt ſpeaking unto him of the *ſpirituall regeneration*, whereby a man leaves to be the ſonne of wrath, and becomes the ſonne of grace, leaves to be the ſonne of Adam, and becomes the ſonne of God, Nicodemus with all his naturall light and humane knowledge, and with all his intelligence of ſacred Scriptures, was ſo incapable of this *ſpirituall regeneration*, that Chriſt marvelling at it, ſaid unto him. *Art thou a Maſter in Iſrael, and knoweſt not theſe things?* and addes, *If I have told you earthly things, and you believe not, how will you believe if I tell you heavenly things?* Willing to ſay, if thou beeſt incapable of this *ſpirituall regeneration*, which although it be *ſpirituall*, is nevertheleſſe ſuch, as is wrought here on earth, and in the men of earth; how much more incapable wilt thou be of the *divine generation* to believe it, of which I would ſpeak unto thee; foraſmuch as it is not done on earth, but in heaven, and is not done in an earthly thing, but in an heavenly. Let this then be the concluſion, that it being true, that whileſt a man is without the ſpirit, with all his naturall light, with all his ſciences, and humane learnings, and writings, he is not onely uncapable to underſtand the *divine generation of the ſonne of God*, but he is alſo uncapable to underſtand the *ſpirituall generation of the adopted ſonnes of God*. Let none be ſo bold without having ob-

tained the ſpirituall *regeneration*, as to preſume to underſtand it, nor to ſpeak of it. Nor let none be ſo raſh, that without having obtained the *ſpirituall regeneration*, and having been admitted to thoſe ſacraries of God, unto which Saint John was admitted when he ſaid, *In the beginning was the word*, he ſhould dare to underſtand it, penetrate or compaſſe it, with his wit and humane diſcourſe; knowing, that of this *divine myſtery* they onely are capable, unto whom by the will of God it ſhall be revealed, by the onely ſon of God Jeſus Chriſt our Lord.

CONSID. XCVI.

That then a man knows himſelf a pilgrim in this world, when becauſe God loves him, the world perſecutes him.

COmmonly all men eſteem themſelves citizens of thoſe places where they were born, eſteeming themſelves *pilgrims and ſtrangers* in all other places. They who pretend that every place is a mans countrey, eſteem themſelves ſtrangers no where. They who being regenerated, and renewed by the holy ſpirit, and ſo are become more then man, eſteeming themſelves Citizens of the kingdome of God, and of eternall life, eſteem themſelves pilgrims in all countries of the world. The firſt following ſenſe, go after the judgement of ſenſuality. The ſecond following the naturall light, go after prudence and humane reaſon. And the third following

following the ſpirituall light, go after Faith, Hope, and Charity. The firſt delight themſelves in that which pleaſeth ſenſuality. The ſecond deſpiſing that which pleaſeth ſenſuality, ſeek their own glory, and ſatisfaction of their minds. The third deſpiſing both the one and the other, love the honour of God, and the glory of Chriſt. The firſt the world loves. The ſecond the world deſpiſeth, albeit on the other ſide it prize and eſteem them. And the third the world deſpiſeth, hates and perſecutes. The firſt God knows not. The ſecond God abhorres. The third God prizeth, loves and favours. Where I do not underſtand, that God prizeth, loves and favours this third ſort, becauſe the world deſpiſeth them, abhorres and perſecutes them, but that the world deſpiſeth, abhorres and perſecutes them, becauſe God priſeth them, loves and favours them.

Further I underſtand, that from their thus feeling themſelves on one part prized, loved and favoured of God, and on the other part deſpiſed, perſecuted and hated of the world, it redounds, that they following where the holy ſpirit leads them, running after Faith, Hope, and Charity, eſteem themſelves *Pilgrims* in this preſent life, eſteeming themſelves Citizens of eternall life. Eſteeming themſelves *Pilgrims* in this preſent life, they live like *Pilgrims*, having no intent to inherit in this pre-

preſent life, nor to rejoyce in that which they rejoyce, who are Citizens thereof, and ſo they paſſe lightly through all theſe things, ſetting affection on none of them. And holding themſelves Citizens of eternall life, they begin to live, as they live there, and they have intent to inherit in it, and to rejoyce in that which they rejoyce, who are Citizens thereof, and herein they ſet their affections. They I underſtand, that albeit the remembrance of death frightens them in regard of the ſenſe, in regard of the livelineſſe that is in them, in their affections and appetites, yet in regard they eſteem themſelves *Pilgrims* in this preſent life, and Citizens of eternall life, it comforts them, and gives them content, conſidering that death is the end of their *Pilgrimage*. They who albeit they be indeed prized, loved and favoured of God, are not yet deſpiſed, hated and perſecuted of the world, do not as yet eſteem themſelves *Pilgrims* in this preſent life, not being handled as *Pilgrims*; albeit they eſteem themſelves Citizens of eternall life, inaſmuch as they know that they are prized, favoured and loved of God. It is true indeed, that this eſtimation is not entire, nor perfect in them, untill that the world knowing them prized, loved and favoured of God, begins to handle them as *Pilgrims*, deſpiſing them, hating them and perſecuting them. For

as

as then they feeling themselves handled by the world as *Pilgrims*, have recourse to Christ, and recourse to God: and being as they are more prized, more loved, more favoured of God, and more enlightned in the knowledge of eternall life, they esteem themselves *Pilgrims and strangers* in this present life, in such manner that however afterwards the world return to prize, love and use them well, they do not leave to esteem themselves *Pilgrims*, and to hold it good to go out of this *pilgrimage*.

Here I understand *two things:* The first, that it is Gods will that they whom he loves should live as *Pilgrims*. And the second, that between them who hate the world, because they are persecuted of the world for piety, and them who hate the world for other respects, there is this difference, that these second although they bear hatred to the world, whilest they are despised of it, and would be content to go out of it, yet when the world returns to prize them, they loving the world, would by no means go out of the world. And the other after that they once hate the world, seeing themselves despised, hated and persecuted of the world, they never more return to love the world, how much soever it love, and esteem them. This difference proceeds from hence, that following the light of the holy spirit, and being enlightned in the knowledge of

of eternall life, they do alwayes hold themſelves for *pilgrims* in this preſent life, and alwayes hold themſelves for Citizens of the Kingdome of God in eternall life, and therefore hate this life, and rejoyce to go out of it. On the contrary, the other following their naturall light have no certainty of eternall life; and if they have any, they are not ſure to be well in it, and therefore they do not altogether hate this life, nor rejoyce to go out of it. In this diſcourſe chriſtians ſhall underſtand, that they are to eſteem themſelves *pilgrims and ſtrangers* in the world in this preſent life, and that they are to eſteem themſelves Citizens of the Kingdome of God, in life eternall: And that if ſo be the feeling themſelves very fearfull of death, ſhall make them know that they are not come to this to eſteem themſelves *pilgrims*, they ought with continuall prayer to ſeek it, being certain, that by how much more perfectly they ſhall ſtand therein, by ſo much the leſſe ſhall they be fearfull of death, and they ſhall be moſt like to Chriſt and to God, who have been and are in this preſent life ſtrangers and *pilgrims*, and like ſuch have been, and are uſed. And to every Chriſtian it appertaines to procure to be like to God, and to the ſonne of God Jeſus Chriſt our Lord.

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CONSID. XCVII.

whether Justification be a fruit of piety, or whether piety be a fruit of Justification.

WIlling to examine between these two gifts of God, *Piety*, and *Justification*, which of them may be said to be the *fruit* of the other, that is *whether piety be the fruit of justification*, a man being first just before pious, or *whether justification be the fruit of Piety*, a man being first pious before just; and willing in this matter to proceed with order, I first say, that by Piety I understand the true divine worship, which consisteth in *worshiping God in spirit, and in truth. John* 4. approving with the mind whatever God doth, holding it for just, holy and good. In this signification I understand S. *Paul* useth this word *Piety*, 1. *Tim.* 3. And I say, that by justification I understand that purity of conscience which dares appear in judgement before God, such as was S. *Pauls*, when he said *there is laid up for me a Crown of righteousnesse, &c.* Passing on further I understand, that calling into counsell for the making of this examination the naturall light, prudence and humane wisdome, she will alwayes say and affirm, that *justification is a fruit of piety*, understanding that one cannot have justification, and purity in his conscience, if he do not first *worship God in spirit and in truth*, giving unto him that which it ought to do as his creature: and

and that suddenly when he gives to God that which he ought to give, he is just having purity in his conscience. And so it is resolved by humane wisdome, that Justification is a fruit of piety; since from a mans being pious it redounds that he is just. Further I understand, that calling into counsell for the making of this triall the holy spirit, and the Christian spirit, he will say and affirm, that *Piety is the fruit of Justification*, understanding that a man cannot have Piety, *worshiping God in spirit and truth*, if he be not first just, accepting the Gospel of Christ and so making Christs justice his own, and understanding that instantly when a man believing is just, he begins to have Piety, *adoring God in spirit and truth*. And so it is truly resolved, that Piety is a fruit of Justification: for a man is first just, then pious. If that were true which naturall light, prudence and humane wisdome saith, for the same cause it would follow, that there hath not been, nor is, nor shall be a pious man, who should give entirely, and compleatly unto God that which he ought to give. And it being true, that which the holy spirit, and the Christian spirit saith, it well follows that there hath been, is, and shall be a great number of just men: for there hath been, are, and shall be many men, that have been, are, and shall be justified by Christ, accepting, and making Christs justice their own. Men that judge

that

that *Justification is a fruit of piety*, by the ſame caſe give teſtimony of themſelves, that they judge by naturall light, by prudence and humane wiſdome, as *Plato*, and *Ariſtotle* would have judged, who had no knowledge at all of Chriſt. And in very truth I know not what they think of Chriſt, of the Chriſtian buſineſſe nor of the Goſpel. The men that judge that *Piety is a fruit of Juſtification*, by the ſame rule give teſtimony of themſelves, that they judge by the holy ſpirit and by the Chriſtian ſpirit, as S. *Peter* and S. *Paul* judged, who largely knew Chriſt, and had the ſpirit of Chriſt. They have this opinion of Chriſt, that in him God puniſhed all our ſinnes, that is, all that wherein we fail of that which as the creatures God we are bound to give unto God. They think of Chriſtian buſineſſe, that it is a living under the government of the holy ſpirit in holineſſe and righteouſneſſe. And they think of the Goſpel, that it is a Proclamation that compriſeth theſe two things, Remiſſion of ſinnes, and Juſtification by Chriſt; And the regiment and government of the holy ſpirit: which two things they enjoy, who believing in Chriſt accept the Goſpel. From all this I gather, that they who underſtand *Juſtification to be a fruit of Piety*, follow *Plato* and *Ariſtotle*; And that they who underſtand *Piety to be a fruit of juſtification*, Juſtification being a fruit of Faith, follow S. *Paul* and

and S. *Peter*. It is also gathered, that this name Piety understood in the manner in which it is here understood, cannot be attributed to God, because he owes no man any thing. Nay on the contrary every one owes to him. And that which he doth with us, is not for piety, is not for debt, nor for obligation, but for compassion, for mercy and liberality, being in every thing towards us compassionate, merciſull and liberall; which ought principally to be known in this, that he put all our sinnes on his pretious sonne Jesus Christ our Lord, to put on us the justice of the same Jesus Christ our Lord,

CONSID. XCVIII.

How that is to be understood which the holy Scripture saith, attributing condemnation sometimes to unbelievers, and sometimes to evil works; and salvation sometimes to Faith, sometimes to good works.

AMongst those things in holy Scripture, which give molestation to Christians, who who having faith feel within themselves the fruit of Faith, that is, Justification, and the fruit of Justification, that is, peace of conscience, when they will examine with themselves their conceptions, and their spirituall feelings. I hold for very principall this, that feeling themselves justified by Faith, & consequently with peace of conscience, they cannot understand for what cause Christ speaking of the day of Judgement, Matt. 25. saith that

that *he will condemn some, because they have not done well, and will save others, because they have done well:* Not for what cause S. *Paul* saith, Rom. 2. 6. *That God will render to every man according to his works:* Rom. 2. And S. *Peter* 1. Ephel. 4. 5. *That God will judge every one according to his works.* At which they so much the more marvell, That Christ saith, Mark 16. 16. That *he that believes shall be saved, and he that believes not, shall be damned.* And that S. *Paul* saith, Rom. 10. 9. That *the Faith of the heart justifieth, and the confession of the mouth saveth.* And that S. *Peter* 1. Ep . 1. 9. attributes the salvation of the soul to *Faith.* And from their not understanding of this matter it comes to passe, that every one of them thinks in this manner; If God be to judge me according to my works, there is no doubt but he will condemn me; for there is not in them any goodnesse; nay in those which seem best, there is much pollution of self-love, interest, and self-glory, in such sort, as if I be to be judged by my work, it will go ill with me. Whereupon being desirous to take away this molestation, and scruple of Christian and spirituall persons, and to salve the sense of the holy Scriptures, so as they should not contradict themselves, I think thus, That in good or evil works God considers not the quantity, but the quality, which consisteth in the mind of him that doth the works

in the thing wherein he imployes it. That this is true in evil works needs no proof: and that it is true in good works is evident by that which Christ saith of them that cast their monies into the Treasury of the Temple, praysing the *mind of her that did the work*. And it is evident likewise by that which Christ saith speaking of the day of judgement, where he doth not say that he will save them who have been charitable simply, but they that have been *charitable with himself*, that is, they who believing shall stand incorporated in him. Whence it seems that Christ saith, Matth. 25. 40. and 45. that *he will save them who have used charity with him, and condemn them that have not used it*. Now it being clear, that none can work with a godly mind, but they onely who are godly, and holy; nor can know Christ in his members to use charity towards him, but they onely, who appertain to the body of Christ; it is clearly proved, that none can work well or Christianly, but those who are the members of Christ, those who have the spirit of Christ are godly, holy and just, and believe in Christ. And this being proved, it is likewise proved that it is the same in holy Scriptures to say *That men shall be saved by their good works and condemned by their evil works*; and to say *That they shall be saved by their Faith, and condemned by their unbelief*. Whereupon Christian

Christian persons are to know *two things*. The *one*, That they onely work well who being justified by Christ, do not pretend to justifie themselves by their own good works, and so working they work purely for the love of God, and not for their own love; as those men work, who not holding themselves justified by Christ, pretend to justifie themselves by their own good works, and so working for their own love, and proper interest, and not for the love of God; they do not work well; for their works do not please God, and therefore cannot be called truly good works. The *other*, that God judging them according to their works, will not put to their accompt the pollution that he shall know in them, having pardoned them originall sinne together with all that which they have from his evil root. But he will put to their accompt the Faith which he hath given them, and the purity that shall be in their works whether few or many, inasmuch as they shall be the fruit of Faith. And so God shall save them, shewing in the outward judgement, that he saves them for their good works, saving them indeed by the Faith, which he hath given them. God shall justifie the sentence with which he condemnes the impious and superstitious, and shall save the pious and holy, alledging the outward works of the one, & the other; the living with holinesse and righteousnesse on the one part, & the living

with unrighteousnesse and impiety on the other part. But this shall be onely to justifie his sentence before men, who see the outward works onely. And in the same sentence they who know and see the inward, the root whence this living and working on the one part, and this living and working on the other, grow, they bring more then men by Christian regeneration shall know, *that faith hath saved them that shall be saved, and that unbelief hath condemned them that shall be condemned.* Here may the wicked and superstitious person say to me, willing to calumniate holy Scripture, and to ironize his own superstitious works; If the which thou sayest be true, what need were there to make mention of works? Were it not better that the Scripture stood solid in saying that whosoever shall believe shall be saved, and whosoever shall not believe, shall be condemned? To them I will answer three things.

1. That from their not understanding the Scriptures it proceeds, that they find as they think inconstancy in them, and they would not find it, if they understood them; and they should understand them, if they would not go about to understand them with naturall prudence and humane reason, which is incapable of the things which are of the spirit of God, such as are the holy Scriptures.

2. That God willing as hath been said to

ſtifie his ſentence before men, who ſee onely the outward works, it is neceſſary that he ſhould alledge the works which are outward, thoſe which give teſtimony of the faith of him who believes, and of the infidelity of him who believes not.

3. That all men being moſt ready to evil works, and moſt ſlow to good works, it ſeems neceſſary that the holy Scripture ſhould uſe this manner of ſpeech, to refrain mans proneneſſe to evil, and to incite their ſlowneſſe to good; to the end, that as they who now feel Chriſtian Regeneration and renovation, ſhould depart from evil, and apply themſelves to good, onely for the duty of regeneration and renovation, to obſerve Chriſtian decorum, not to grieve, nay rather to rejoyce the holy Spirit: So they alſo who begin to feel themſelves regenerated and renewed, ſhould make their vocation ſure and to work out their ſalvation. And this ſhould they alſo do, who do not know regeneration nor renovation, for fear of being condemned. And ſo even theſe ſhould be leſſe evil; and they being leſſe evil ſhould be more good for their own intereſt; untill ſuch time as having begun to feel the affections of Chriſtian regeneration and renovation, they alſo may be good, not doing evil; and doing good not now for fear, and for intereſt, but onely for the duty of Chriſtians incorporated

in Jesus Christ our Lord, to whom be glory for ever.

CONSID. XCIX.

Whence it proceeds that men believe not that all our sins were punished in Christ, or they believe it with difficulty.

COnsidering the extreme difficulty, wherewith men bring themselves to believe the Gospel, the good news of the remission of sinnes, justification and reconciliation with God through the justice of God executed on Christ, forasmuch as they also who believe by revelation, and divine inspiration, find most difficulty in believing this remission of sinnes, Justification and Reconciliation, then all other things besides, which the Christian Church believes; I have many times set my self to think whence this *difficulty* may proceed; and at length I am come to this resolution, that to believe this *Remission of sinnes*, Justification and Reconciliation, a man finds in himself the contradiction of his evil conscience; and from hence it comes, that with extreme difficulty they who believe by divine Revelation and Inspiration, bring themselves to hold themselves for just: they who believe by opinion and relation, being never able to bring themselves to this.

They who believe being inspired, untill they find peace in their consciences, do not entirely believe the Gospell. And finding peace in their

their consciences, the inward contradiction ceasing, the *difficulty* of believing the Gospel is taken away. They who believe being taught, as they never find peace in their consciences, so they never believe the Gospel: For the inward contradiction never ceaseth, and that not ceasing, neither doth the *difficulty in believing* cease; nay whileſt the contradiction lasteth, the *difficulty* may be called impossibility. Men do easily believe by relation of holy Scriptures, that God is most omnipotent, most just: They believe, that Christ is most innocent, and pure from all sinne; They believe that Christ suffered by the will of God: for in none of these things they find inward contradiction which might hinder them from believing that which holy Scriptures affirm. And not to exclude the benefit of Christ, they believe also that Christ satisfied for originall sinne, for neither in this do they find contradiction; inasmuch as their consciences not accusing them of originall sin, they not knowing their own fault therein, they easily bring themselves to believe, that without their own merit that is pardoned unto them, wherein they know not their own fault. But when it comes to the point, to believe that Christ satisfied God for the sins that every one of them commits, albeit they have the Scriptures which most largely give testimony thereof (nay they all in conformity preach this) yet suddenly they

draw back, because they find the inward contradiction in their own consciences, and so they resolve to restrain the benefit of Christ onely to originall sinne; understanding it after their own manner, or to inlarge it also to their proper sinnes, but with the addition of proper satisfaction. As if Christ had said, I have satisfied for the sinnes of you all, but with condition, that every one should satisfie for his own. And they consider not the injury which herein they do to Christ, they consider it not because they feel it not, and they feel it not because they know not Christ. They who by Gods gift believe that God is most just, that Christ is most innocent, that it was the work of God that Christ should suffer, and that he suffered for originall sinne, in the end reduce themselves to believe, that *through Christs sufferings they get remission of sins, and are just*, and are now by the grace of God reconciled with God: considering in this manner, if God be most just, if Christ be most innocent, if that which Christ suffered, he suffered by the will of God, and the will of God was that he should satisfie for originall sin; it is also true, that men who have obtained the whole pardon of their sins, are just, and are reconciled with God, since by originall sin we all become sinners, unjust, and enemies of God, and do things whereby we grow in injustice, and in enmity. With this consideration they

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pacifie their conſciences, and further their believing, and hold for certain, that they who do not believe this, either do not believe that God is moſt juſt, or do not hold that Chriſt is moſt innocent, or do not believe that it was Gods will that Chriſt ſhould ſuffer; for if they did believe this they would believe that which follows; that is, that he ſuffered not for himſelf, but for them, and ſo would hold themſelves for juſt. Here I underſtand all this. Firſt, the blindneſſe of humane wiſdome, which is not capable of the truth which the Goſpel preacheth. Secondly, the ignorance of men, who not underſtanding whence this incapacity comes, do not attend to remedy but to cover it. Thirdly, that Chriſt ſatisfying for originall ſin, he ſatisfied for all that which we ſinne through evil inclination, which is naturall unto us through originall ſinne. Fourthly, that the faith of them who believe being taught, neither quieting, nor pacifying their conſciences, doth not further them to believe that all our ſinnes are puniſhed in Chriſt. Fifthly, that the faith of them who believe inſpired, quieting and pacifying their conſciences, helpeth them to believe, *That all our ſinnes were puniſhed in Chriſt.* And ſo it is, that they who have this inſpired faith, proving in themſelves the truth which the Goſpel preacheth, come to underſtand by experience that which at firſt they believed by inſpiration.

Firſt,

First they believe that *Christ was punished for them.* For so the Gospel preacheth unto them, and they are inwardly moved to believe that it is true. Afterwards finding peace in their consciences, they understand *in what manner Christ was punished for them.* They who do not believe this, or believe it, not being inspired, but taught, never finding peace in their consciences, do never understand, that saying of the Propher being fulfilled in them, *Except you shall believe, ye shall not understand,* Isaiah 7.

CONSID. C.

That the fruits which in Christians in the beginning of their Incorporation in Christ, seem to be of the spirit, are of the flesh.

SEeing by experience, that almost in all persons who accepting the Gospel come to be incorporated in Christ, in the *beginning of their incorporation,* there are found certain tasts, feelings, desires, vehemencies, and certain mysticall understandings of holy Scripture, of the Christian businesse, and certain tears, all *which seem to be of the spirit, but are altogether of the Flesh,* and as matter of the *Flesh* in time, dry up, and fall away. And willing to understand whence this proceeds, I have considered, that every one of them, who are *incorporated* in Christ, they are like unto a branch, which being cut from one tree is grafted into another. For as that branch would not produce the fruit which it doth

doth, if it were not grafted into that tree; though that first fruit be as it were altogether of the sap which it brought with it from the tree from whence it was cut: so the person *incorporated* in Christ would not have the tastes, feelings, vehemencies, desires, or the understandings of Scripture, or the tears which he hath, if he were not *incorporated* in Christ; though these are as it were all *Flesh*, affection of the *flesh*, complacencie, and satisfaction of the *flesh*; which standing yet alive, and not able to satisfie nor please it self in carnall matters, pleaseth and satisfieth it self in spirituall matters. Whence I understand, that every one who comes to be *incorporated* in Christ, may rejoyce in those tastes, feelings, desires, vehemencies, understandings, and tears, inasmuch as they assure him, that he is incorporated in Christ; for he should not have any of these things, if he were not partaker of that incorporation. And I understand, that holding them for *fruits of the flesh and not of the spirit*, by the sap of that root of Adam, and not of that root of Christ, he ought to cast them away, and to cut them off, no wayes resting upon them, nor feeding himself with them. For that would befall him which befalls many persons, who feeding themselves with such meat, perswade themselves that they *live in the spirit*, when they *live in the flesh*. And I understand, that they ought to have intent, that there should

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be nothing found in them, but that which is of the *spirit*, and of the root of Christ, in which he stands *incorporated* and engrafted holding for fruit of the root of Christ, humility, meeknesse, patience, the despising of himself, the deniall of his own proper will, the obedience to God, charity: for all these things were seen in Christ whilest he conversed corporally amongst men: and unto these doth God inspire us, and the spirit of Christ move us. And these shine out in them, who stand perfectly *incorporated* in Christ; and even those first untripe *fruits* redound to the glory of God, and to the glory of Jesus Christ our Lord.

CONSID. CI.

Whence it comes, that the wicked cannot believe; that the superstitious believe with ease, and that the godly believe with difficulty.

IN the wicked I consider the *impossibility in believing*; and I call them *wicked*, who make profession to be the enemies of God, as *Pharaoh*, and as the Scribes and Pharises, who were contrary unto Christ. In the *superstitious* I consider the *easinesse in believing*; and I call them *superstitious*, who not being godly, make profession of piety, and believe that they are pious. And in the *godly* I consider the *difficulty in believing*; and I call them *godly* who having by the Spirit accepted the generall pardon, which the

the Gospel offers unto them, attend to confirm themselves in it, and to live in this present life, a life like unto that which they are to live in life eternall. The *impossibility of the wicked* I understand consists in this, that God blinds their eyes, and shuts their ears, and hardens their hearts, to the end that not knowing the generall pardon, which is intimated unto them, they do not believe it, and so do not obtain salvation. This S. *John* 12. 39. 40. understood in this manner, when he said, *therefore they could not believe, because Isaiah said again, he hath blinded their eyes.* Nay this very thing Christ meant, as is proved by the three other Evangelists, and S. *Paul* understood it, as S. *Luke* testifieth the last of the *Acts* 25. 26. 27. The *easinesse wherewith the superstitious believe,* I understand proceeds from their believing with humane wisdome, and from believing by opinion, by relation, by use and custome; they holding it for impiety to doubt. That this is true is proved by this, that amongst those true things which they believe, they believe many other false things, and they believe the false things more then the true. Nay they do not believe that which is the foundation of all true things, that is, the remission of sinnes, and the reconciliation with God by the justice of God executed on Christ. And I say they do not believe it; for if they did believe it, for the same

same reason they would leave to be superstitious, and would be pious.

The *difficulty wherewith the godly believe*, I understand proceeds from humane wisdome, from evil conscience, and from the livelinesse of mind, and from the lasciviousnesse of the flesh. It proceeds from humane wisdome, for by how much they go on the more procuring to assure themselves in the faith, so much the more opposition, and impediment doth humane wisdome make against them in it. That this is true, is proved by this, that because they principally procure to assure, and confirm themselves, that all their sinnes were punished in Christ, in this they who are Christians, find more difficultie, then in all other things which they believe. It proceeds from evil conscience, inasmuch as it accuseth a man as the enemy of God; and therefore he with difficulty assures himself in that which the Gospel proclaimeth, that God hath now pardoned him, and holds him for his friend. That this is true is proved by this, that instantly when a man finds peace in his conscience, he stands confirmed in the faith, in such manner that he is little solicited to doubt. It proceeds from the livelinesse of the mind, and from the lasciviousnesse of the flesh, inasmuch as mans mind being a friend to life, and his flesh being a friend to rejoycing, doth eagerly combate against the faith

faith; understanding or guessing that faith slaies in a man the livelinesse of the mind, and mortifies the lasciviousnesse of the flesh. That this is true is proved by this, that as the livelinesse of the mind and the lasciviousnesse of the flesh doth die in a man; so the believing goes on increasing. But it is not to be understood that either death, or mortification of the mind or flesh, are those things which increase our belief, but faith being that which kills us, and mortifies us, the believing is increased in us, the forces being taken away from our enemies; I say from them, which make difficult to us our believing. In such manner as humane prudence, and evil conscience, and the livelinesse of our minds with the lasciviousnesse of our flesh, are three Instruments whereby the evil spirits serve themselves to make difficult our believing to us, who believe by Revelation, and by divine Inspiration. Nay with these three Instruments I understand that the belief of the generall Pardon is hindred to the *superstitious*, who with ease believe all other things: and with the same I understand, believing is made impossible to the wicked, whom God hath made blind, deaf, dumbe; there being in all men, that is, in the *impious*, in the *superstitious*, and in the godly selfe-love for the Principall enemy. And certainly it is true, that from it proceeds the contradiction of humane prudence, and of an evil conscience,

conscience, and from it the repugnancy of the livelinesse of the mind, and lasciviousnesse of the flesh. That this is true, is proved by this, that if there were no selfe-love, a man would not be so curious in willing to assure himself of Christian verity, he would not be so scrupulous in his conscience, nor would so much oppose the mortification of the mind, nor of the lasciviousnesse of the flesh, and so the contradictions would cease, and the contradictions ceasing, the difficulty of believing would also cease.

From all this discourse this resolution may be taken, that if the *wicked* would be free from the *impossibility in believing*, they must attend to renounce their selfe-love, if they can: And that if the *superstitious* would know that they are *not pious, that they do not believe as they ought to believe*, nor that which they ought to believe, they must attend to renounce their selfe-love as much as they can: And that the godly who shall feel themselves molested with the *difficulty of believing*, and would take away the *difficulty*, and so make easie the believing, they must labour to disenamour themselves of themselves, and of the world, and to enamour themselves of God, and of Christ. This they shall do by considering the evil that is in them, and in the world, and the good that is in God, and in Christ. I say this consideration will be very profitable to them, so that it alwayes go

accompanied

accompanied with prayer, praying God, that he would disenamour them of themselves and of the world, and that he would enamour them of himself and of Christ; and that he would mortifie in them all that which is flesh, and humane prudence, to the end they may be capable of so great a quantity of Faith, that they never come to doubt, nor to stagger in it, being to him alway loyall and faithfull, as belongs to them, being made his sonnes by the incorporation wherewith they stand incorporated in his onely begotten sonne Jesus Christ our Lord.

CONSID. CII.

That Christian faith hath necessity to be confirmed by experience: Of what kind the experience is, and how it is obtained.

BElieving being the foundation of the Christianity, which consists in accepting the generall pardon by the justice of God executed on Christ, it seems necessary, that a Christian should exercise himself in those considerations which appertain to believing. And so amongst other things which I have considered about believing, this is one, that *a man never stands solid, and firm, and constant in the Christian faith, untill he have in himself some experience of that which he believes.* And it is certain, that he holds so much firmnesse as he holds of *experience* in himself, and no more. It befalls us that believe the Gospel which happens to us

concerning a wise and spirituall man: that as whilest we believe the wisdome, and spiritualty of this man by relation of other men, we are so disposed, that other men coming, who make to us a contrary relation, we change the opinion which we had of him, or at least we doubt of it, untill having strict familiarity with such a man, we know by experience that the relation is true which was made to us, for as then no man is able to perswade us to the contrary: even so likewise whilest we believe that which the Gospell saith, that God punished all our sinnes in Christ, by their relation who preach the Gospell to us, we stand in hazard, that other Preachers coming, which should tell us the contrary, we shall believe in another manner, or at least we shall doubt of the first preaching, untill that we by having *experience* of that which is preached unto us in the Gospell, stand firm, and constant in that which we believe, all the men of the world being unable either to change, or alienate our faith in any manner, after that it is confirmed by our own *experience*. Whence I understand that the first and principall intent, which we ought to have, who accept the Gospell, believing that in Christ God hath punished all our sinnes, is to get the *experience* of this, to the end that our faith being so confirmed, no man may be able to sever us from it, nor make us doubt thereof, or

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humble, as they are able to do, whileſt our faith is not *confirmed with experience*. And if any man ſhall ask me, *how the experience of faith is gotten*? I anſwer, that then a man hath *experience of that which he believes, when he hath peace in his conſcience*, it ſeeming to him that he can appear in the judgement of God, with that ſelf ſame ſecurity wherewith he would have appeared, if he had lived with that innocency wherewith Chriſt lived, and had by Gods will ſuffered that which Chriſt ſuffered. Furthermore I anſwer, that *mortification* and *vivification* are moſt efficacious *experiences by which our faith is confirmed*, inaſmuch as they only who believe and know themſelves juſt in Chriſt, have mortification and vivification. And if another ſhall ask me; ſaying, how ſhall I who believe do to *confirm my faith with experience*? I anſwer two things. The one, that I renounce all juſtifications that are without Chriſt, aſwell thoſe which conſiſt in not doing, as thoſe which conſiſt in doing; and that embracing himſelf onely with the juſtification which is in Chriſt, which doth conſiſt in believing, he addreſſe himſelf with prayer and application to God, that he would make him feel the peace of conſcience, that he would mortifie him, that he would make him alive, and the other, that he keep very ſtrict account with himſelf, of his works, words and

thoughts, with intent to know in all these things how much mortification, and how much vivification he hath gotten; and with intent also to mortifie himself, and to make himself to live every day more and more, hereby intending to get this *Christian experience*, with *which the Christian faith is confirmed.* And to him that would consider, and know how he ought to do to renounce his own justification, as well those that consist in not doing as those which consist in doing; I say unto him, that those which consist in not doing, he shall renounce; knowing that if he do not kill, if he do not rob, if he be no fornicatour, if he do no injury to his neighbour, it is either because he is not inclined thereto, or because he fears the shame of the world, or the punishment wherewith such sinnes are punished in this life. And of this he may affirm himself, considering that he forbears not to do other things, unto which he is inclined, which are not so shamefull in the world, and are not punished in this life; such as are ambition, honour, self-satisfaction, and reputation. And I say unto him also, that the things which consist in doing, he shall renounce; knowing that one side the superstition which he hath put in some of them, and on the other side the false love with which he hath contaminated, and defiled the other. And thus he shall come to

these terms, that knowing himself in himself deprived, and dispoiled of all his own justification, he shall be constrained to comfort himself with that which the Gospel offers unto him, shewing unto him how God punished all our sinnes in his onely begotten sonne Jesus Christ our Lord.

CONSID. CIII.

Against the Imagination; with which our Christian faith is troubled.

I Now return to consider that which I have oft-times said, that for a man to be solicited to doubt, is a signe of Christian profiting. For I understand that such solicitation grows from a mans being willing to believe, and from his desiring to stand firm and constant, in the Christian faith of the generall pardon which is intimated unto men in the Gospel. The wicked are not solicited to doubt, because they neither will nor desire to believe. Nor are the superstitious solicited to doubt; for believing with humane and carnall wisdome, they have none to solicit them to doubt. They who have made progresse in a Christian life are little solicited to doubt; for having with much experience confirmed their faith, they have disarmed their enemies, I mean those that did solicit them to doubt. And here I understand, that men are uncapable of being able to have so

much faith in them, as that they should be altogether freed from being solicited to doubt, and therefore God gives them the faith according to their capacity, as we do not put so hot water into a vessell of glasse, as into one of earth, nor so hot into one of earth as into one of brasse, accommodating it unto the temper of the vessell, not willing it should be broken, so God doth in accommodating faith to the finesse and capacity of the receiver, in such sort, as the much solicitation to doubt remains onely for them, who having left impiety, and being first from the deceit of superstition, begin to accept by the holy spirit, the generall pardon which the Gospel publisheth, and begin to bring forth fruit in Christian living, and go profiting in it. For they desiring to believe find alive in themselves humane prudence, of which the evil spirits serve themselves to solicit them to doubt. And so it is, that when one of these persons renouncing, and leaving his own justifications, those which consist in doing, and those which consist in not doing, will comfort himself with the justice of Christ, which the Gospel offers unto us, when through his own imperfection he sees it not so clear, and discovered, as he sees corporall things, and those which consist in humane prudence, he is suddenly tempted, and solicited to doubt of the truth, which the Gospel affirms; whereupon such a

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person ought suddenly to remedy the temptation in this manner.

First he shall hold for a certain signe of his profiting in Christian faith to be solicited to doubt, and he shall say, if I had not a will and desire to believe, I should not be solicited to doubt, as I was not solicited when I did not stand in this will, and in this desire, and so he shall come to quiet himself with this matter, whereby the Divel procures to disquiet him. And if there shall come a fancy to him to say that his doubting is of the same quality with that of them who doubt without the spirit, he shall say it is not true; for they who doubt without the spirit feel no distast in doubting, nor desire to be free, but I feel distaste in doubting, and desire to be free of it, and consequently am certain that my doubting is not of that quality with that of theirs who doubt without the spirit.

Secondly, he shall think thus, if this Christian faith were not a spirituall and divine thing, it would not find in me that contradiction which it finds, as those things have not found contradiction in me, which were not spirituall nor divine, but superstitious, and humane, in which I would perswade my self. And in this manner the contradiction, with which the divel would disquiet him, shall be an instrument to him to quiet him.

Thirdly, he shall think this: If this Christian

faith were not the gift of God, I should not feel in my self those new desires to please God, to stand alwayes united with God, to see him glorified and sanctified of all men, which desires I have felt since I have in earnest applyed my self unto this faith. And in this manner with the experience of the love of God, he shall assure himself of the truth of that which the Gospel affirms.

Fourthly he shall think thus: If this Christian faith were not a spirituall and divine thing, it would not have begun to give me an abhorring of corporall and humane things, and the things of the world, the which I do not altogether abhorre, I am at least come to this that I do not love them, procure them, desire them, as I was wont. And in this manner by experience of mortification, he shall confirm himself in the truth of the Christian faith.

Fifthly, he shall think thus: If I knew any other better thing then this, or at least that were equall to this, with which I might appear before the judgement of God, I should indeed have cause to doubt of the truth of this; now I knowing no other thing better, nor any other thing such as it is, I have no cause to doubt. And thus he is come upon the gain, and not on the losse, & that in persevering in this Christian faith he cannot loose, but gain. And if it shall come into his fancie to say that he might loose much

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in case that that which the Gospel saith, were not true, inasmuch as he should attribute that to Christ, wch were not due to him. & it not being due to him, he should come to offend the glory & the Majestie of God; he shall instantly have recourse to experience and think thus; After that I know my self pardoned through Christ, and reconciled with God through Christ, acknowledging my self dead with Christ, and raised up with Christ, and expecting my glorification with Christ; I know, and feel, and find in me the beginnings of mortification, despising the world and my self; and I feel the beginnings of vivification through the love and affection to God, to the glory of God, & to the will of God. And these principles are good. And it being true, that from an evil cause never comes a good effect, it is true also, that the cause is good, whence this effect is grown. And therefore it is most certain and true that which the Gospel publisheth and affirmeth: *That God having put on Christ all our sinnes, and having punished them all in Christ, he hath pardoned us all, and hath reconciled us unto himself by Christ*; which pardon and reconciliation all they which believe enjoy. Hereby a Christian shall stay himself, who (willing to comfort and secure himself with the justice of Christ) shall be disturbed with the *persuasions* which shall solicit him to doubt, and shut-

shutting the doore to them which may come, shall recommend himself to God, saying with *Hezechias, Lord I suffer violence, answer for me, Isai.* 38. And let him be sure, that God will help him, fulfilling with him that which he promised by *David*, where he saith, *I am with him in trouble, I will deliver him, and bring him to Honour.*

CONSID. CIV.

That Baptisme through the Faith of the Gospel is effectuous even in Children, who die before they come to the age to be able to approve their being Baptized.

TAking occasion from that which S. *Peter* saith, 1. Epist. 12. 20. 21. That *the Ark wherein Noah saved himself in the flood, was a figure of our Christian Baptisme*, I consider that as *Noah* giving credit to the word of God, did believe that the flood would come, and that himself and his should be saved in the Ark, not by virtue of the Ark, which could not naturally work this effect, but by the will of God, who used this Ark for an instrument of safety to him and his: so we also giving credit to the Gospel of God, believe that Christ shall come to judge the quick and the dead; and we believe that all our sinnes being punished in Christ, we and ours shall be saved in that judgement, being *Baptized*; not by virtue of the water which cannot naturally work this effect, but by the will of God, who useth the water for the meanes of our salvation.

ſalvation. God could well have ſaved *Noah* in the flood without the Ark; and it ſeemes he took the Ark for the meanes to condeſcend unto the frailty of *Noah*, who more eaſily believed that he ſhould be ſaved in the Ark, then he would have believed that he ſhould have been ſaved without the Ark. Albeit he did not truſt in the Ark, but in the word of God, who promiſed to ſave him in the Ark: and ſo not the Ark, but Faith was that which ſaved *Noah*. Heb. 11. 7. with which he made the Ark, and put himſelf in it. In the ſame manner God could well ſave us in the day of judgment without the water of *Baptiſme*, and it ſeemes he takes the water for the meanes to condeſcend unto our frailty, which cauſeth that we do more eaſily believe to be ſaved by *Baptiſme*, then we ſhould believe to be ſaved without it; albeit we have not confidence in the water, but in the word of the Goſpell of God, which promiſeth to ſave us by *Baptiſme*: And ſo we ſhall be ſaved in the univerſall judgement, not becauſe we are *Baptized*, but through the faith with which we are Baptized. Where I underſtand *two things*: The one, that to all of us who are Chriſtians, it appertains to ſecure our ſelves in the judgement of God with the remembrance that we were baptized, as *Noah* ſecured himſelf in the Floud with the remembrance of the Ark, the Ark being to him that which *Baptiſme* is to us.

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The other, that we who *are baptized* being children, are to *assure our selves that we are then really, and* indeed baptized, *when the years of discretion being come,* and feeling *by the will of God the voice of the Gospel, we rejoyce* that we are baptized; in such sort, *that if so be we were not baptized, we would then be baptized:* That betiding to us which might have befallen a man, who had been put into the Ark of *Noah* whilest he was asleep, who being awaked, and finding himself in the Ark, would have thanked *Noah* that had put him in the Ark; affirming, that if he had not been entred therein, and could have entred, he would without all doubt have entred therein. So that as that man being entred into the Ark not by his own faith, but by the Faith of *Noah*, should have saved himself in the Ark by his own faith, esteeming it good, that he had entred into the Ark: so we who in our infancies were baptized, having entred into Baptisme, not through our own Faith, but by the Faith of them who put us therein, shall be saved in Baptisme by our own faith, approving and holding it for good that we were baptized.

Another thing also may be said, that as the Beasts which *Noah* put into the Ark entred in by the faith of *Noah*, and were saved in the Floud by the faith of *Noah*, they having neither knowledge of good nor evil, to enter into the

the Ark, or to approve their entring in, but being put into it: so the children of Christians, who enter into Baptisme by the faith of their Parents, and come not to the age to be able to approve or reprove that which their Fathers have done; they, because they have not the knowledge of good or evil, shall be saved in the day of judgement, by the faith with which their Fathers have put them into Baptisme. In effect exceeding great is the force and efficacie of Faith, I say of that which giving credit to the promises of God, stands certain of the fulfilling of them, shewing its assurance by putting in execution that outward thing, which on Gods behalf is commanded. This Faith saved *Noah* in the Floud by means of the Ark, and this Faith shall save all us in the day of judgement, by the means of Baptisme; us, who believing the Gospel shall be *Baptized in the name of the Father, and of the Sonne, and of the holy Ghost*, to whom be glory for ever, *Amen.*

CONSID. CV.

Three principles whence the ignorance arise, with which men erre against God.

COnsidering that which S. *Paul* saith of the sinne which he had committed against God in persecuting the Christian Church, *But I obtained mercy, because I did it ignorantly in unbelief*; 1. Tim. 1. 13. And considering the prayer wherewith Christ being put on the Crosse

Crosse prayed his eternall Father for the sinne of them that crucified him, saying. *Father, forgive them, for they know not what they do.* Luke 23 34. And considering that which S. *Paul* saith of the wise men of the world; *For if they had known it, they would never have crucified the Lord of glory*; 1. Cor. 2. 8. I gather three Principles, from which I understand all the errours which men do against God through ignorance, do proceed. The first is *Malice.* The second is *Inconsiderateneſſe.* The third is *Incredulity.* In this manner from S. *Paul* standing in unbelief, from his not believing that Christ was the Sonne of God, that he was the promised Messias in the Law, that he died for the sinnes of every one, that he was raised up for the resurrection of every one, and that he was glorified for the glorification of every one, it proceeded, that he persecuted and slew them that did believe and preach this, thinking therein to do service to God, as from step to step others have done with the same intentions which S. *Paul* did, who as S. *Paul* did, have erred and do erre against God; not by *Inconsiderateneſſe*; for he, and they go with attention to that which they do; not through *Malice*; for they do not hate for their own interest those whom they persecute, but through *Infidelity*, because they do not believe in Christ. Whence I understand it proceeded, that God using

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mercy with S. *Paul* gave him to know Christ, and so of a famous persecutour he became a most famous Preacher; the same mercy and pardon hath been given, as I understand, to all them who have erred as S. *Paul* erred. From the Gentiles, who were Ministers and executers of Christs death, not considering what they did, proceeded that they *erred inconsiderately* killing the innocent, as many Gentiles have erred, who have been the death of many Christians, not considering what they do. For if they did consider it as they ought, there is no doubt they would not do it. And therefore because they are as Beasts, their errour is not put to their accompt. This I believe, holding for certain that God did heare Christ, when he said, *Father, forgive them, for they know not what they do!* And S. *Steven*, when he said, *Lord, lay not this sinne to their charge!* From that the Scribes and Pharisees minds stood full of indignation against Christ, as have been and are from time to time full of indignation against them that imitate Christ, the minds of those, who being like unto the Scribes and Pharisees make profession of outward holinesse, being void of the inward, it did proceed, and is come to passe, and goes on proceeding, that *maliciously* killing them whom they have known and do know to be members of Christ, who have been alwayes hated of the Saints of the world,

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because they ruine and throw down that sanctity, whereof they make profession. With them I do not understand that God useth mercy: For they stand not as S. *Paul* did, in *Incredulity*, that is, not incredulity which maketh them erre, but their errour proceeds from their *Malice* and *Malignity*. Nor do I understand that Christ prayed, nor that his members pray for them; for their errour ariseth not through *Inconsiderateneſſe*, but from *Malignant depravation*. Nay this sinne I understand is that which Christ calls Matth. 12. 21. *The sinne against the holy Ghoſt*, which he saith *shall not be pardoned, neither in this nor in the other world*. And this sinne I understand Saint *John* calls *a sinne unto death*, John 5. 16.

The men who imitating the Scribes and Pharisees, erre through *ignorance arising of malice*, I understand they have left to be men, and are infernall spirits.

The men who imitating the Gentiles who killed Christ, erre through *ignorance arising from inconsiderateneſſe*, I understand they have left to be men, and are beasts. And the men who imitating S. *Paul*, erre through *ignorance bred from incredulity*, are as I understand truly men, to whom *incredulity* is as proper, as *Inconsideration* is proper to Beasts, and as *malice* is proper to the infernall spirits. And therefore the errour which grows from incredulity and incon-

inconsiderateneſſe without mixture of malice, finds mercy with God, he being drawn to the faith who erres through ignorance bred of incredulity. Whereupon if any ask me, saying, Whence doſt thou think that the *Hebrews* erring through ignorance, grew, of which S. *Paul* saith, Rom. 10. *For being ignorant of the righteouſneſſe of God, and going about to eſtabliſh their own righteouſneſſe they have not ſubmitted themſelves to the righteouſneſſe of God?* I answer him, that it was bred partly from *Malice*, and partly from *Incredulity*, through the hatred which they bore unto the Goſpel. That this is true is proved by this, that ſome believed, and others remained in their unbelief. The ſame I answer to him that ſhall demand of me, Whence did proceed, and doth proceed the erring through ignorance in them, of whom Chriſt saith, John 16.2. *Every one that ſhall kill you, will think that he doth God good ſervice?* And ſo much the more, by how much to me it is proved that S. *Paul* was one of theſe, and found mercy: for his erring through ignorance, grew from incredulity.

In this diſcourſe I learn this; That every man ought to ſtand on his watch, not to appaſſionate himſelf at any time in the things that appertain to religion: I mean in defending one thing, and impugning another with paſſion, to the end that the paſſion may not blind him in

such manner as he come to erre against God through *Ignorance bred of malice.*

Further I learn, that a man ought not without due consideration to set himself to any of those things which shall offer themselves unto him, much lesse to those which belong to religion, to the end that he come not to be counted in the number of Beasts.

Further I learn, that a man who finds himself free from passion and inconsideration, that he erre not against God, ought to acknowledge himself to be in Incredulity, and so to pray God, that he would free him from it. And in the mean space he ought to abstain from putting in execution those things which are in prejudice of his neighbour; (as S. Pauls persecuting the Christians was,) And then the more, when they shall seem to him more holy, and more just before God.

And I learn further, that onely the regenerated Christian being more then a man, being gone out of Incredulity, doth not erre through *Malice, Inconsideration,* or *Incredulity,* but erring onely through frailty, inasmuch as he hath not yet left altogether to be a man, hath not as yet altogether comprehended the Christian perfection, wherein he is comprehended by the incorporation with which he stands incorporated in the death, in the resurrection, and in the glorification of the sonne of God Jesus Christ our Lord.

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CONSID. CVI.

That that which the Scripture calls the knowledge of Good and Evil, the wise men of the world have called, and do call naturall light, Prudence, and humane reason.

BY that which I read of the Creation, and Depravation of man, I consider that a man was first created after the image and likenesse of God, and was put in the garden which they call earthly Paradise; and afterwards eating of the fruit of the *Tree of knowledge of good and evil*, lost the image and likenesse of God, and was driven out of the earthly Paradise, remaining with *the knowledge of good and evil*: understanding that as it is not naturall for a man according to his first creation to abide out of earthly Paradise, so it is not primarily naturall to him to have *the knowledge of good and evil*. And by that which I experiment in the reparation of man in his regeneration and renovation, considering that for the accepting of the grace of the Gospel, the remission of sinnes, and the reconciliation with God by the justice of God executed on Christ, that so he may enter into the kingdome of God, and to recover the image and similitude of God, and to have the government of the holy spirit he is necessitated to captivate his understanding, and to renounce and mortifie his prudence, humane reason, and naturall light; I understand that that

which holy Scripture calls the *knowledge of good and evil, the wise men of the world have called and do call naturall light, prudence, and humane reason.* And so I come to understand, that a man is necessitated to captivate his understanding, to mortifie his own prudence and naturall light, which is the same as to renounce *the knowledge of good and evil*, that he may obtain Christian reparation, regeneration and renovation. For it is a most just thing, that if he be to recover that which he lost, he should first renounce that which he gained, that is, if he would recover his spirituall light, he is to renounce his naturall light. And if we grant (as it is necessary to grant by that which we read, and experiment) that the reparation of our humane nature by Christian regeneration and renovation, consists in this, that a man accepting the Gospel, and being incorporated in Christ, goes recovering the being, the degree and dignities, in which the first man was created; and goes on leaving the being, the degree and the dignity, in which the first man remained after that he was depraved; It is likewise necessary, that we should grant, that as that which we gain is not naturall to the being which we now hold, so likewise that which we leave was not naturall to the being which we had according to our first creation. Whereby we come clearly to understand, that the naturall light which

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we now hold, is not from our firſt creation, but from our depravation. And beſides this, that the ſpirituall light which we gain by Chriſt, is from our firſt creation. And this ſpirituall light I underſtand was ſo naturall to a man in his firſt creation, as the *knowledge of good and evil*, and naturall light is now naturall unto him. And I ſuppoſe, that the firſt man not acknowledging the ſpirituall light for a thing properly his, but communicated to him by the favour of God, did deſire *the knowledge of good and evil*, pretending that that would be to him, as it is, naturall. And of *this knowledge of good and evil*, I underſtand that a man gets a greater or leſſer part, according as he is more or leſſe purged, and purified in his affections and appetites, which are according to the fleſh. Whence I ſuppoſe the wiſe men of the world have taken occaſion to believe, that *the knowledge of good and evil* is a ſpirituall thing, and is of the firſt creation of man; not conſidering that this effect proceeds hence, that as *the knowledge of good and evil*, and the naturall light is a perfection of man in the ſtate of his depravation, ſo the ſpirituall light was in the ſtate of his firſt creation, and is in the ſtate of his reparation.

Againſt that which hath been ſpoken two things offer themſelves: The firſt, that by that which S. *Paul* ſaith, *Rom.* 1. that *the Gentiles by their naturall light might have known God*,

and by that which he ſaith, *Rom.* 5. That *they might have naturally known the will of God*, it ſeems, that the naturall light is not of the ſtate of the depravation of man, but of the ſtate of his firſt creation. The ſecond, that it being true, the old Saints as *David*, and the new Saints as S, *Paul*, in that which they have written have ſerved themſelves of naturall light, of Prudence and humane reaſon, it ſeems that it is not evil, nor that it ought to be renounced, left and mortified. To the firſt I underſtand it may be anſwered, that S. *Paul* willing to convince the Gentiles, inaſmuch as they did excuſe themſelves, ſaying that they could not know God, and therefore worſhiped him not; nor could know the will of God, and therefore they had lived viciouſly; he ſhews them, that although they had not had the knowledge of God to worſhip him, nor yet of the will of God to obey it, (which knowledge being by ſpirituall light was in the firſt man before his depravation, and abides in Chriſtians in our reparation,) nor the knowledge which the *Hebrews* had by their holy Scriptures; yet, that they having had the knowledge, that can be gotten with the naturall light by the contemplation of the creatures, and by the teſtimony of their conſciences; and not having done according to that knowledge and that will of God, they came to be in fault; neither did there remain any excuſe

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at all to them, So that from the words of Saint *Paul* it cannot be gathered, that a Chriſtian man is not to renounce his naturall light, but that the naturall light ſufficeth to know God in a certain manner, and to underſtand the will of God.

To the ſecond thing I underſtand it may be anſwered, that the Saints ſerve themſelves in their writings of *the knowledge of good and evil*, in that of which it is capable; (in which it is alſo illuſtrated in them by the ſpirituall light) And that they have renounced it, and mortified it in that of which it is incapable; that is, in the juſtification by Chriſt, in the reconciliation with God, in the regiment and government of the holy Spirit, and generally in all celeſtiall, ſpirituall, and divine things. I underſtand indeed that the happineſſe and perfection of a man, would be much more greater, if that *the knowledge of good and evil* were totally extinct, and dead, and the ſpirituall light were totally kindled, and alive in them. But I underſtand, that the fleſh as it is paſſible and mortall, is not a ſubject fit for ſo great felicity. And I underſtand that this ſhall be after the reſurrection, when it ſhall have obtained impaſſibility and immortality; in the mean time it is neceſſary, that the Saints ſhould ſerve themſelves with the knowledge of good and evil, and with naturall light, becauſe they converſe, and deal toge-

ther with men, who serve themselves with the same knowledge, & with the same light, following in that the counsell of Christ *be you wise as serpents*, Matth. 20. and that which Saint Paul saith, *be you wise in understanding*, 1. Cor. 14.

Here two things offer themselves unto me:

The first, because *the knowledge of good and evil*, the *naturall light*, *prudence* and *humane reason* are in a man through his disobedience to God, and are in the state of depravation, it comes to passe that this knowledge, this light, and this prudence never give man true felicity, nay rather as Solomon affirms, Eccles. 1. 18. *As science, light and wisdome increase, so affliction, anguish and sorrow increase*; and therefore felicity decreaseth.

The second, considering that Adam before he had *the knowledge of good and evil*, was not ashamed to stand naked; and after he had *the knowledge of good and evil*, was ashamed and clothed himself; I come to understand, that whilest a man hath the spirituall light, and serves himself thereof, he knows no defect in any of the works of God, nor doth pretend to correct and amend them. And whilest he hath *the knowledge of good and evil*, and serves himself thereof, he knows defects in the works of God, and pretends to correct and amend them; such is the arrogancy of men, who glory to have *the knowledge of good and evil*,

evil, to have much naturall light, much prudence, and much humane reaton. And such is the humility of the men which have the spirituall light, that they look upon all the works of God, and acknowledge them to be most perfect, holy and good; these are they who stand in the kingdome of God, standing by the faith of the Gospel, incorporated in the sonne of God Jesus Christ our Lord.

CONSID. CVII.

In what manner from a mans not knowing himself, nor God, there is caused in him an impossibility in accepting the grace of the Gospel.

BY how much the more I set my self profoundly to consider the benefit of Christ, considering that it is in all, and upon all them that accept it, so much the more do I marvell, that all men runne not after it, and embrace it, and set it in their hearts; there being offered unto them by way of gift, the remission of their sinnes, reconciliation with God, and consequently immortality, and life with Christ: And having set my self many times to consider whence it may proceed, that all they who have knowledge of this most singular grace, do not accept it; I understand, that it proceeds from a mans not *knowing either himself or God*. And in effect it comes to passe, that man not knowing in himself the impiety, malignity and rebellion,

bellion, which are naturall in him through originall sinne, he doth not distrust himself to be able of himself to satisfie God, and to be just before God. In the same manner it comes to passe, that man not knowing in God bounty, mercy and fidelity, doth not trust in God, and so cannot perswade himself, nor secure himself in his mind, that the justice of God appertains to him, that God accepts him for just by reason of that which Christ suffered. And if a man knew himself, considering himself impious, malignant and rebellious, not onely of himself, but being as he is the sonne of Adam, he would distrust himself to be able of himself to justifie himself. And if he knew God, knowing in him bounty, mercy and fidelity, he would easily trust himself of him, accepting the pardon which the Gospel offers him; and so much the more, as knowing himself it would not seem strange to him, that God should pardon him without his own merit, the evils and inconveniences wherein he knows himself to have fallen, partly without his own proper fault, and partly with his own proper fault, bred, and derived from that of others: with which as I understand *David* excused his sinne, saying *behold I was shapen in wickednesse, and in sinne hath my mother conceived me*; whence I understand, that as it is impossible that a man *not knowing himself, nor knowing God, should ac-*

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cept the grace of the Gospel, and should secure himself with it, so it is impossible, that a man knowing himself, and knowing God, should pretend, or think to justifie himself by his own proper works, or to avoid the evil, or to apply himself to the good. And if one shall say unto me, How then did the *Hebrew* Saints who *knew themselves and knew God* pretend to Justifie themselves with the sacrifices which the law commands? I will answer, that the *Hebrew* saints did not place their justifications in their sacrifices, but in the word of God which promised to pardon them, they making those sacrifices. And here I understand, that it was much more difficult to the *Hebrew* saints, because they knew themselves, and knew God, to reduce themselves, and to hold themselves for just, sacrificing; then it is for the Christian saints, who know themselves, and know God, to reduce and hold themselves for just, believing, and accepting the grace of the Gospel. Inasmuch as it is most certain, that the *Hebrew* saints in sacrificing knew that they gave unto God, that which they themselves out of their naturall inclination did delight to give him, and that which they knew is not pleasing in it self, or for it self, nor contents God, as is proved by many things which we read in the old holy Scripture, and is particularly in the 40. and 51. Psalmes, and Isaiah. And inasmuch

much alſo as it is moſt certain and true, that the Chriſtian Saints believing, know that they give unto God that which by their naturall inclination they would not give, and that which God delights, and would ſhould be given unto him, as is proved by all the Scripture. Whence I take this reſolution, that the men who in the time of the Goſpel pretend to juſtifie themſelves by working, give teſtimony of themſelves, that they know not themſelves nor God. And they who pretend to be juſt by believing, give teſtimony of themſelves, that they know themſelves and know God. Whereupon remembring my ſelf of a compariſon which I have written, That God did with the Hebrew people giving them a ceremonious law, that which a Merchant doth departing for the Levant, and doubting of the chaſtity of his wife, knowing her inclined to compoſe ſonnets, and canzons, he enjoyns her every day to write him a ſonnet on ſome of thoſe things paſſed between them, albeit he delights not in ſonnets. And conſidering, that to the Hebrews, who knew not themſelves nor God, that came to paſſe which might have come to paſſe to the Merchants wife, in caſe that not knowing her own inclination, nor that of her husbands, ſhe ſhould think to juſtifie her ſelf with him giving him ſonnets, having loſt her chaſtity; and conſidering that

that to the *Hebrews who knew themſelves and knew God*, that came to paſſe, which might have come to paſſe to the ſame woman, in caſe that ſhe knowing her own inclination, and that of her husbands, ſhould pretend in making ſonnets to obey her husband, and not to wander out or exerciſe her ſelf in other matters in diſhonour of her husband; I come to know the exceeding great inconvenience wherein they remain, who in the time of the Goſpel pretend, and ſuppoſe to juſtifie themſelves by works; yea, and by works which are not commanded them: foraſmuch as they cannot pretend obedience, as the Hebrew ſaints did, which obedience was imputed to them for righteouſneſſe, and held them united with God without committing adultery againſt God, as they who neither knowing themſelves, nor knowing God, did pretend to juſtifie themſelves by ſacrificing.

In this diſcourſe I learn two moſt important things.

The firſt is, that ſince it is true, that God demands not now of men that they ſhould ſacrifice, demanding of them that they ſhould believe, that they ſhould accept the grace, the remiſſion of ſinnes, and the reconciliation with God which the Goſpel offers them, ſhewing unto them how that God having put on Chriſt the ſinnes of all men, he hath puniſhed them all

all in him, and so his justice resteth satisfied: The man how much soever a sinner and wicked he be, who shall not hold himself pardoned and reconciled with God, and so for just; shall by this give testimony of himself, that he knows not God, since he doth not trust himself on his word, and that he doth not know Christ, since he doth not stand assured that he is just in Christ. And if such a man shall pretend to justifie himself by works, he shall give testimony of himself, that he doth not know the naturall inclination of man; in such sort, that either I must know my self to be just in Christ, although I know my self a sinner in my self, or I ought to deny that which the Gospel affirms, that *God in Christ hath punished the sinnes and iniquities of all men*, and mine together with them; or else I am constrained to say, that God is unjust, punishing sinns twice, once in Christ, and another time in me. And because to say this would be impiety, and to deny the other would be incredulity, it remains, that I enforce my self to account my self pardoned, and reconciled with God, and so for just in Christ, subjecting the naturall light to the spirituall.

The second thing which I learn is, that it being true, that the impossibility which is in man to accept this holy Gospel of Christ, proceeds from a mans not knowing himself, nor know-

knowing God, it belongs to every man to apply himſelf in good earneſt to know himſelf and his own naturall inclination, taking it even from Adam; and to know God, taking for his principall application continuall prayer, praying God affectionately and fervently, that he would open the eyes of his mind in ſuch manner, that he may come to theſe acknowledgements, and praying him that hath begun to open them, that he would every day more and more open them. And in this manner if he ſhall not have begun to accept the holy Goſpel of Chriſt, yet in going on to take away the impoſſibility, he ſhall begin to accept it; and if he ſhall have begun to accept it, the difficulty which he finds in accepting it being taken away, he will accept it more and better, faith being efficacious in him to mortifie him, and to make him alive, with which things the Chriſtian faith is confirmed in us, which is the foundation in that moſt divine confeſſion of Saint Peter, Matth. 16. 16. when he ſaid unto Chriſt. *Thou art Chriſt the Sonne of the living God*, to whom be glory for ever Amen.

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CONSID. CVIII.

In what manner the evil of Adams disobedience appertains to us all: and the good of Christs obedience reacheth unto us all.

BY that which I read in holy Scripture, and by that which I know in my self, I understand, that for to come to believe the *good of Christs obedience*, and that in *Christs obedience we all obeyed*, & that in Christs raising up we all arose; it is convenient and necessary to believe the *disobedience of Adam*, and that *Adam disobeying we all disobeyed*, and that in Adams dying we all dyed. I say it is necessary for every man to believe the evil of Adam, that he may come to believe the good of Christ. For I understand that it is impossible that a man should believe the good of Christ, if he do not believe the evil of Adam. Inasmuch as not believing it he shall not feel it, and not feeling it he shall not desire it, nor procure to free himself from it, and not desiring nor procuring it, he will never come to believe the good of Christ, which is the proper medicine against the evil of Adam. But if he believe the evil of Adam, together with the believing it, he will feel it, finding himself in himself impious, unfaithfull, and the enemy of God; and as he shall know himself to be come into such impiety, and infidelity, and enmity without his own proper fault, so he will easily reduce himself to believe to be able to

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come unto piety, fidelity, and friendship without his own proper merit; whereupon he will believe the good of Christ, and believing it he will feel it, feeling himself more faithfull, and more the friend of God in Christ; and then shall know with effect, that as *the evil of Adams disobedience*, whilest he did not believe, and not believing it did not feel it, was effectuall to make him by his own fault more impious, more unfaithfull, and more the enemy of God: so *the good of the obedience of Christ* is in the same manner efficacious, whilest he believes it, and whilest believing it he feels it, to make him in himself more faithfull, and more the friend of Christ. Whence I understand, that as they who believe the evil of Adam, do free themselves from it, and they who believe the good of Christ, do enjoy it: so they who do not believe the evil of Adam, do not free themselves from it, and they who do not believe the good of Christ, do not enjoy it. It is very true, that as they who believe *the evil of Adam and the good of Christ*, passe through *the evil of Adam, and the good of Christ* is in part suspended in them: so they who do not believe neither *the evil of Adam nor the good of Christ*, passe through *the good of Christ*, *and the evil of Adam* is suspended in them. Inasmuch as they who believe, passe through the miseries of this present life, and through death, which are things of the

evil of Adam; whileſt they ſtand in this preſent life, and whileſt their bodies abide in the ſepulchres, the good of Chriſt is in part ſuſpended in them. And as they who do not believe, paſſe in this preſent life through the good of Chriſt, enjoying many things together with them that believe the good of Chriſt; and in eternall life becauſe they ſhall be raiſed up, the evil of Adam ſhall be ſuſpended in them: ſo I underſtand as the evil of Adam was efficacious to make us all die, from which death notwithſtanding they who believe are free; ſo the good of Chriſt is efficacious to raiſe us all up; or which Reſurrection notwithſtanding they ſhall have no ioy, who do not believe, becauſe they ſhall not be in good eſtate therein. *In Adam we all die, in Chriſt we all ariſe*, 1. Cor. 15. 22. And in the evil of Adam ſhall they all remain, who ſhall not accept the good of Chriſt. But in the good of Chriſt none ſhall remain, but onely they who have believed him, and ſhall have accepted and felt it. For in effect the Reſurrection of Chriſt ſhall not be glorious, but onely for them, who believing themſelves to be dead in Adam, and raiſed up in Chriſt, ſhall give themſelves to live in this preſent life, as dead and raiſed up, beginning even now to live a life much like unto that, which they have to live in life everlaſting; ſo that as the Vivification is an imperfect Reſurrection, ſo the Chriſtian

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living in the state of this Vivification is imperfect, albeit in respect of the living in the state of Depravation it is most perfect. And the draught of living in the state of the Resurrection, inasmuch as it is imitable in the state of vivification, we see in Jesus Christ our Lord in his purity, bounty, fidelity, obedience and charity. And here I learn two things. The one, that since a man believing *the evil of Adam*, frees himself from it, and believing *the good of Christ*, enjoyes it; it belongs to every one to believe *this evil*, and *this good*, not expecting for all that to feel it, that he may believe it; for this were to pervert the order which God hath set, who will that we shall believe before we feel; but believing that he may feel it: For believing together both the evil and the good, the efficacy of the good will deprive us of the feeling of the evil, in this present life in part, and altogether in life eternall; inasmuch as we shall be then altogether free from the *evil of Adam*, and altogether intent to enjoy *the good of Christ*. The other thing which I here learn, is, that they who in this present life do not give themselves to live as dead and raised up, imitating the life of Christ, do not believe that they dyed in Adam, and that they rose again in Christ, how much soever they say and affirm that they believe both the one and the other. For if they did believe them, there is no doubt

but they would apply themſelves to live as dead and raiſed up, this being properly the efficacy of Faith, to reduce by little and little them that believe themſelves in truth to be dead in Adam and raiſed up in Chriſt, to live as dead and as raiſed up; not becauſe they intend to become juſt, but becauſe they do now know and feel themſelves juſt in Chriſt, and becauſe they hope for the crown of juſtice, that is, immortality and life eternall. And here I will adde this, that as the acceptation of the indulgence, which a King makes unto them that being fled for ſome exceſſe out of his kingdome, and remain in the ſervice of another King, is efficacious to make them leave the ſtrange kingdome, and the ſervice of the ſtrange king, and return to their own kingdome, to ſerve their own King: ſo the acceptation of the Goſpel is efficacious to make, that all men who accept it, leaving the kingdome of the world, and the ſervice of the world, ſhould come unto the kingdome of God, and to the ſervice of God: and that leaving to live according to the fleſh, they ſhould live according to the ſpirit: ſo that they who leave not the kingdome of the world, and the ſervice of the world, and the living according to the fleſh; give teſtimony of themſelves, that they have not well accepted the Goſpel, how much ſoever they ſay they believe it, no otherwiſe then they who do not leave the ſtrange kingdome, and the

the service of the strange King, returning into their own kingdome, to serve their own king; give testimony of themselves, that they do not accepe the indulgence of their King, how much soever they say they accepe it, and believe it, since they do not the will of the king, which would the same from them, which God would from us; that is, that we should leave the kingdome of the world, and the service of the world, and that we should come unto the kingdome of God to serve God in holinesse and righteousnesse, and in the Gospel of his onely begotten sonne Jesus Christ our Lord.

CONSID. CIX.

The knowledge which as a Christian I ought to have of Christ, and of them who are the members of Christ.

DEsiring to resolve my self in the knowledge *which as a Christian I ought to have of Christ*, I consider in him *two generations*, the one *divine*, and the other *humane*: and *two times*, the one of *shame*, and the other of *glory*. According to the divine generation I know that Christ is the *word* of God, the sonne of God, of the same substance with the Father, and one and the same with him, so like unto him that he might well say to *Philip*, *Philip, he that seeth me, seeth my Father also*, John 14. This as I understand is that *Word* with which God

created all things according as *Moſes* ſaith, *God ſaid Let there be light*; And according to that which *David* ſaith, *by the word of the Lord were the Heavens made.* Pſalm. 33. 6. With this *word*, I underſtand that God maintains all things, conformable to that, *In him was life.* John 1. And to that, *Upholding all things by the word of his power.* Hebrews 1. This *word* I underſtand, by the work of the holy ſpirit in the wombe of the moſt holy Virgin, God clothed with fleſh, with intent to repair all things by him, as he made all things by him, and maintains all things with him. And I underſtand that this word of God, as Iſaiah ſaith, chap. 53. *was proſperous in Chriſt*; inaſmuch as that came to paſſe, which God intended in him, and by him. And ſo I underſtand, that it is one and the ſelf ſame *word*, that of which S. John ſaith, *In the beginning was the word, and the word was with God, and the word was God*: and more beneath, *And the word was made fleſh*: and that which S. Paul ſaith *Col.* 1. *For by him all things were created, that are in heaven, & that are in earth.* But ſetting my ſelf to ſearch in what thing this divine generation of the ſon of God, of the *Word* of God doth conſiſt, in what manner the ſon is generated of the father, for what cauſe the *Word* is called the Sonne, and the Sonne is called the *Word*, I find my ſelf ſo incapable of this knowledge, that

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I anew confirm my ſelf in that which I have written in the 95. Conſideration: That as the worms which are bred of the corruption of the earth, are altogether uncapable of the manner by which one man is generated by another; even ſo the men who are generated by carnall generation, are altogether uncapable, not onely of the manner how the Son of God was generated, but alſo of the manner how the ſonnes of God are regenerated by the holy ſpirit of God. And if I ſhould underſtand in what manner Moſes, and David, and Saint John, and Saint Paul underſtood it, that God created all things by his word, I ſhould alſo underſtand this divine ſecret, which I go ſearching out. Wherein I go conſidering the power, wherewith Chriſt alſo in his humble ſtate did that which he would, being ſuddenly obeyed by his creatures, none of them giving any further impediment, then was granted unto them. If it ſhall pleaſe God, that I be capable of this divine ſecret, before I go out of this preſent life, I will alſo adjoyn that here which he ſhall teach me to his glory, and the glory of Chriſt, and the good of thoſe who are the ſonnes of God in Chriſt, and through Chriſt. Otherwiſe I will content my ſelf with this; for I am ſure, that I ſhall ſee with theſe corporall eyes in life eternall, that which at preſent I deſire to ſee with the eyes of my mind. And in the mean ſpace I

rejoyce in this, that at present I know that this *Word* of God, this sonne of God, with whom and by whom God hath created, and repaired all things, is of the self same substance of the Father, and one self same thing with him, and is eternall as he is. I understand, that the holy spirit accommodating it self to our incapacity, speaking with us, useth these words used amongst us, such as are *word and sonne*, not to the end, and by them we should comprehend the divine secret, but because we may have some name to expresse him by. According to this divine generation I understand, that Christ is the first begotten son of God by his eternity, that he was alwayes the Sonne, and that he is the onely begotten sonne of God by his singularity, that he is onely the Sonne by generation, all others that are sonnes being sonnes by regeneration. For what belongs to the divine generation of Christ, I understand that in him was neither diminution, nor augmentation. He was the same before his incarnation, that he was in his incarnation, and that he is in his glorification.

According to the humane generation I understand, that Christ by the work of the holy spirit was generated in the womb of the most holy Virgin, in what manner I know not, to me it sufficeth to know, that the flesh with which the *Word* of God clothed it self in this world,

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was taken from that most holy Virgin, and according to this flesh I know Christ for the Sonne of *David* and of *Abraham*. And I see now in part fulfilled in him, the promises of God made unto *David*, Psal. 89. 34. 35. asmuch as belongs to the perpetuity of the Kingdome in his seed; and those made unto *Abraham*, Genes. 13. 16. and chap. 22. 17. asmuch as belongs to the multiplication of his seed, and asmuch as belongs to the inheritance of the world. And I expect to see them intirely complete in life eternall, the resurrection of the just being made.

According to this humane generation I know in Christ two times: the one of shame, and the other of glory. In the time of his shame I know him a man passible and mortall, with all the miseries which being annexed unto passibility and mortality, do grow in man that lives in poverty. And I know him with flesh like unto mine, saving that his was not sinfull flesh, nor flesh subject unto sinne as mine is. In this time I know Christ most humble and most meek, he esteeming himself for that which he was, in that being in which he stood clothed with flesh, as one disguised amongst men, that he might be handled of men as a man. In this self same time I know Christ most obedient to his eternall father, most clean from all sinne, and therefore

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moſt juſt, and moſt holy; in ſuch manner as he might ſecurely ſay to them who perſecuted him and calumniated him, *Who of you can convince me of ſinne?* Joh.8. And S. Paul ſpeaking of him might well ſay, (2.Cor.5.21.) *He who knew no ſin.* And S.Peter 1.2.*Who did no ſin nor was any guile found in his mouth.* And of this innocency of Chriſt all the Scriptures are full, as of a moſt neceſſary thing to be underſtood of all them who know themſelves juſt in him, and by him.

In the time of glory I know Chriſt a man impaſſible and immortall, and I know him moſt glorious and moſt triumphant, as he who hath gotten abſolute power in heaven and in earth, having obtained the kingdome of God, and the inheritance of God for Gods elect, having ſlain all of them in him, raiſed them all up in him & glorified them all in him: & ſo that comes to be true of them, which is of him. In this time I know Chriſt for Lord, for Head, and for King of the people of God, of the Church of God, and of the elect of God. I know Chriſt for Lord of the elect of God, becauſe he hath redeemed them with his precious blood, delivering them from ſinne, from hell, and from death, in which things the firſt man had ſet them, and unto which things he had obliged and made them ſubject. And becauſe the Apoſtles in their writings do joy to call Chriſt Holy, they know Chriſt for the Head of the Church of God: For God having

having put in him his holy Spirit with all the treasures of his divinity, he communicates and distributes them most liberally to those who being incorporated in him, appertain to the Church of God, to every one according to his capacity, doing with them that which my head doth with my body: that as my hand if it could speak, would say and affirm, that it feels that from my head there descends a vitall virtue, by means whereof it lives; so every one of those who being incorporated in Christ are of the Church of God, because he can speak, saith and affirmeth, that he feels that from Christ there comes unto him a spirituall virtue, by means whereof he lives a spirituall life. This S. *John* thus understood, (chap. 1. 16.) when he said. *For of his fulnesse have we all received, and grace for grace:* and so S. Paul understood it, Colos. 1. 18. *For it pleased the Father that in him should all fulnesse dwell.* I know Christ for King in the people of God; for I understand that he is he who with his spirit rules and governs it, not onely in inward things and divine, as Head, but also as God: and in outward and corporall things, as King. In all which things being as they are the sonnes of God, as Saint Paul saith, Rom. 8. 14. *they are led by the Spirit of God.* And so I understand that the kingdome of God is not called the spirituall kingdome, because he governs us in spirituall things;

things; but because governing us in spirituall and corporall things he doth not govern us with the outward law, but with the inward law, which is the government of the Holy Spirit and the Christian spirit. Of this kingdome of Christ the holy Scriptures are full. *Esay.* 5. *Mic.* 5. *Daniel.* 7. By which I understand that in this present life God reigns, but by Christ; and that in life eternall God shall reign, but by himself onely: For then *he shall be all in all.* 1. *Cor.* 15.

In this manner I know Christ glorious for King of the people of God, for Head of the Church of God, and for Lord of the Elect of God. And I know Christ humble, most innocent and free from all sinne, and abounding in all justice: And I know fullfilled in him in part the promises of God made to *David*, and to *Abraham*. And I know him for the Sonne of God first-born, and onely begotten and I know that he is the *Word* of God with which God created all things; and I know him eternall and consubstantiall. And I hold for certain, that as the Christian faith shall go on being in me more efficacious, mortifying me and quickening me: so these knowledges of Christ shall go on being more clear, and more distinct, by which I shall go on from day to day, alwayes more knowing God as he may be known, whileſt this fleſh being passible and mortall, is not a subject to see Christ, and *to see God face to face*, as I shall see him in life eternall. Having

Having taken this resolution in the *knowledge which I ought to have of Christ*, I go resolving my self in the *knowledge that I ought to have of them who are the members of Christ*, considering every one of them a Sonne of God; not first-born as Christ, who alwayes was a Sonne, but an adopted Sonne by Christ, and in Christ; not begotten as Christ, who is the sonne by generation, but regenerated by Christ and in Christ, born the sonne of wrath, and reborn the sonne of God; not in the state of glorification, in which Christ is, but in the state of opprobry, in which Christ was; not Lord of Gods elect, but one of the number of them, who being elected of God are the servants of Christ, redeemed and bought by Christ; not head of the Church of God as Christ, but a member of the Church of God, of which Christ is the head; not King of the people of God as Christ, but governed by the spirit of Christ, by means of which spirit I know that all the members of Christ stand united amongst themselves, and united with Christ himself, and therefore united also with God, God abiding in them, and they in God. And so I see fullfilled that Prayer, which Christ made unto his Father for this union (*John* 17.) saying, *That they may be one in us.* And I understand, that in this union consisteth all the christian perfection. I pray God, that he do in such manner imprint this in my

my memory, that it may not sever it self, or depart from it, not so much as for one moment, to the intent that I never may do any thing which shall not be worthy of this union, which I acknowledge from my Christ who is my *Lord*, my *Head*, and my *King*. To him be glory with the Father, and the holy spirit. *Amen.*

CONSID. CX.

That the principall gifts are not understood, untill they be possessed.

A Most great testimony of Christian life is this, that according as a christian man goes perfecting himself in his christian customs, so he goes clearing himself in his christian conceptions. Nay I hold for certain, that the selfsame christian spirit which goes perfecting him in his customs, goes clarifying him in his conceptions; insomuch that it can be hardly understood, whether the clarification in the conceptions comes from the perfection in the customs, or the perfections in the customs come from the clarification in the conceptions. And therefore it is sure to say, that both the one, and the other comes from the christian spirit, which doth marvellously work both the one and the other in them who accept the Gospel of Christ. This I have said to this purpose, that I having understood that the christian businesse is not science, but experience, and having by many compari-

sons

ſons procured to make ſome perſons capable of this truth, I have never remained ſatisfied in my mind; in ſuch manner that it ſeemed to me that I had expreſſed after mine own manner my conceit, untill now that having in mine own judgement comprehended it with more clearneſſe, it ſeems to me that I am able to expreſſe it better. And ſo I ſay, that between the believing, and accepting the chriſtian things, *Faith, Hope and Charity*, with humane wit, or with a chriſtian ſpirit; I know the difference, which I know between accepting, and approving thoſe three morall vertues, Magnanimity, Valour and Liberality, and having them indeed. I ſay, that as there be men, who hearing others ſpeak of theſe three morall vertues, and of the perfection of them, albeit they do not know them in themſelves, yet do approve them and accept them for good: ſo there be alſo of thoſe men who hearing ſpeak of thoſe three gifts of God, *Faith, Hope and Charity*, and of the perfection, and efficacy of them; albeit they do not know them in themſelves, yet they do approve them and accept them for good, believing that they who accept the grace of the Goſpel, do enjoy the remiſſion of ſinnes, and the reconciliation with God through Chriſt, and approving the hope with which they expect the felicity of eternall life, and the love with which *they love God above every thing, and they love their neighbour*

bour as themſelves. And I ſay further, that as whileſt they, who approve thoſe three morall vertues not poſſeſſing them, albeit they willingly heare talk of them, through the deſire which they have to poſſeſſe them; yet it is not ſo much as that it gives them entire ſatisfaction: nay rather, when they look upon themſelves, and find themſelves without them, they grieve themſelves, and are maleconteut, and ſo much the more as it ſeems to them that the vertues are more perfect, becauſe they do more looſe the hope of being able to obtain them: ſo likewiſe they, who approve theſe *three gifts of God* not poſſeſſing them, albeit they rejoyce to heare ſpeak of them, through the deſire which they have to poſſeſſe them; yet is it not ſo much as that it gives them entire ſatisfaction: nay rather, when they look upon themſelves, and find themſelves without them, they grieve themſelves, and ſtand maleconteut, and ſo much the more as it ſeems to them that the gifts are the more perfect, becauſe they ſo much more looſe the hope of obtaining them. Further I ſay, that as when it ſhould happen, that thoſe men who approve the three morrall vertues not poſſeſſing them, ſhould come to poſſeſſe them, knowing themſelves magnanimous, valiant, and liberall; they would affirm that they never well underſtood what thing theſe three vertues were, and would after a much other manner rejoyce to hear ſpeak of them,

them, knowing them to be in themselves: and albeit it would grieve them when they knew themselves imperfect in them, yet it would not grieve them that they should be so perfect as they are. So likewise when it befalls that the men who approve the three gifts of God not possessing them come to possesse them, because God gives them unto them, knowing themselves endued with *Faith*, with *Hope*, and with *Charity*, they affirm that *they never well understood what these three gifts of God were*, and do most fully rejoyce and satisfie themselves to heare speak of them; and so much the more, inasmuch as they speak more highly of them, because they know them in themselves. And albeit they are sorry, and grieve themselves, when looking upon themselves they know themselves imperfect in them, yet it grieves them not that they be so perfect as they are; nay rather they are content, and (if it were possible,) they would adde unto them much more perfection. So much is the satisfaction which they find in believing, hoping, and loving. In this manner I understand, that as none is capable of knowing what it is to be magnanimous, or valiant, or liberall, but onely he who hath magnanimity, valour, and liberality: so none is capable of knowing what Believing, Hoping, and Loving are, but he who through the Christian spirit hath the gift of *Faith, Hope, and Charity*. And so it

comes to passe to be so true, that a man may as it were touch it with his hand, *That spirituall and Christian gifts are not understood untill they be possessed.*

In this discourse I understand all this.

First, that it being true, that none are capable of the gifts of God to understand them, but they onely who have them, it appertains to every person that would understand them, first to demand them of God, and not to think that he understands them untill that he know them, and feel them in himself, as the magnanimous knows, and feels magnanimity in himself.

Secondly, that they may say that they know, and feel the gifts of God in them, who find entire satisfaction, when they heare others speak of Christian matters; and albeit they are sorrowfull, and grieve themselves, when they see themselves imperfect in them; yet they rejoyce, and content themselves that they should be so perfect as they are; considering that by how much they are the more perfect, by so much the more doth the glory of the Gospel of Christ, and of God come to be illustrated, and so much doth the baseneſse and the vileneſse, the infirmity and the weakneſse of man come to be more known.

Thirdly, that as one in being magnanimous hath magnanimity, in being valiant hath valour, in being liberall hath liberality; so in ones accepting the grace of the Gospel, he hath *Faith*, and

and is *Just*, and in *desiring the day of judgement*, hath *Hope*, and is *holy*; and in *Loving God and his neighbours, hath charity*, and is pious.

Fourthly, that as the magnanimous doth not loose his magnanimity for twise or thrise falling into pusillanimity, except he neglect himself in such manner that forgetting to be magnanimous he becomes pusillanimous. And what I say of the magnanimous, I say of the valiant, and of the liberall. So the just man by Christian faith doth not loose the justice of Christ for committing two or three iniquities, except he neglect himself in such sort of the Faith, that forgetting himself of his being just by faith he become unjust. And that which I say of the Just, I say of the Holy through Hope, and I say of the Pious through Charity: so if one demand of me saying, whether I believe, that he who hath by the *gift of God Faith, Hope and Charity*, can come to loose his justice, his Holinesse, and his Piety, which he hath gotten with *Faith, with Hope, and with Charity*. I say unto him, that if it be possible that he should come to loose his Faith, his Hope and his Charity, it will be also possible, for him to loose his Justice, his Holinesse and his Piety, these being the effects of those. And I say unto him, that I hold it for more difficult, that one who hath by the gift of God, Faith, Hope and Charity, should

deprave himself in such manner, that he should loose them, and with them should loose his Justice, his Holinesse, and his Piety; then it is for another, who is by naturall gift magnanimous, valiant, and liberall, to come to make himself so pusillanimous, so fearfull; and so covetous, that he should loose his magnanimity, valour, and liberality. And I will say moreover unto him, that as it is a secure thing for the magnanimous, valiant, and liberall to live upon his guard, suspecting himself, that if he should grow negligent, he might come to loose his magnanimity, his valour, and his liberality: so likewise is it a secure thing for the Just, Holy, and Pious to live upon his guard, suspecting himself, that if he should grow negligent, he might come to loose Faith, Hope and Charity, and with them Justice, Holinesse, and Piety. It is very true, that I shall hold him for much more secure, who by the inward spirit shall be assured that he can by no means come to loose his Justice, his Holinesse and his Piety, then that other, that alwayes lives upon his watch suspicious of himself. For I understand that the security which is divine, mortifies, and kills all the desires of sinning, as that which is humane quickens them, and kindles them. And I understand also, that the suspecting, which is as it were a fearing, even when it is of the holy spirit, being a thing proper to the *Hebrews*, is a

thing

thing of imperfect Christians; it being proper to the perfect Christians who have much Faith, much Hope and much Charity, to say with S. *Paul, who shall seperate us from the love of Christ?* Rom. 8.

Here I will adde this. That as Liberality is so annexed to Magnanimity, that he cannot be magnanimous that is not liberall; so Hope and Charity are so annexed unto Faith, that it is impossible that he should have Faith, who hath not Hope, and Charity; it being also impossible that one should be just without being Holy and Pious. But of these Christian verities they are not capable, who have not experience in Christian matters, which they onely have, who by the gift of God, and by the benefit of Christ have Faith, Hope, and Charity, and so are Pious, Holy, and Just in Christ, and do attend to comprehend that Piety, that Justice, and that Holinesse, in which they are comprehended, being like unto God, and to the Sonne of God Jesus Christ our Lord, AMEN.

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15. Fer. 3. Oct. Concept. d. m. com. fer. in V. com. ſeq. & fer.

16. Fer. 4. Quat. Temp Transl. Magd. Pazz. d. m. 9. l. & com. fer. V. à c. de ſeq. com. præc. & fer. I. E. D.

17. Fer. 5. Franci C. O. N. d. m. ll. 1. N. ex fer. 3. com. fer. V. à c. de ſeq. com. præc & fer. O SAP.

18. Fer. 6 4. t. Exſpect. Partûs d. m. I. C. 9. l. & com. fer. Cr. Præf. Et te in *Exſpectatione Partûs*. in V. com. ſeq. & fer. O ADONAI. I. E. D.

19. Sabb. 4. t. Euſebii E. M ſem. ll. 1. N. & fer. 5. 9. l. & com. fer. & comm. de Vig. tant. in M. V. à c. de ſeq. (Ant. ad Magn. O RADIX.) com. præc. I. E. D.

20. Dom. 4. de ead. com. comm. V. de ſeq. ps. & com. præc O CLAVIS.

21. Fer. 2. Thomæ Ap. d m. I. C. com. fer. Ant. ppr. c. r. Cr. in V. com. ſeq. & fer. O ORIENS.

22. Fer. 3. Luciæ V. M. d. m. (13. huj.) com. fer. in V. com. ſeq & fer. O REX.

23. Fer. 4. Margaritæ Mart. ſem. (10. Jun.) com, fer. & comm. in V. com. fer. O EMMANUEL. D.

24. Fer. 5. Vig. Nativ. Dom. de ead. ſem. à *V.* Sacerd. d. m. c. viol... Hod & deinc. usque ad diem O&. Epiph. prohib. MM. *Votiv. & Def...* V. de ſeq. I. E. D.

25. Fer. 6. NATIV. D. N. J. C. D. M. I. C. Præf. *Nativ.* usque ad Epiph. Dom... Cr. & *ppr. Communic.* usque ad Circumcis. inclus. *quotidie...* Omn. tres MM. termin cum Benedict. Ant. *Salve Regina!* & Ev. S. Jo. *In principio.* exceptâ 3. tiâ, in qua Ev. *Liber gener.* è feſto Concept... I. P. in V. com. ſeq. ſinè I. D.

26. Sabb. Stephani Protom. D. M. I. C. com. Nat. in V. com. ſeq. & Nat.

27. Dom vac. Jo. Ap. Ev. D. M. I. C. com. octav. c. a. in V. com. ſeq. & octav.

[illegible] Amen.

[illegible] Deo gratias.

Sic respondetur in fine omnium Capitulorum.

℟. Hæc est dies, * Quam fecit Dominus. Hæc est.

℣. Exultemus & lætemur in ea. Quam fecit Dominus.

Hymnus. Ecce jam noctis tenuatur umbra, Quando in Nocturnis dictus est Hymnus, & ordo fingentes. Sed cum Hymnus, Ac terna eorum Conditor, canatur in Vigiliis, dicitur in Laudibus. Splendor Patrum gloriæ.

Per Annum, ℣. Dominus regnavit, decorem induit. ℟. Induit Dominus fortitudinem, & præcinxit se virtute. Canticum Zachariæ. Et cœdictus Dominus Deus Israël. Antiph. de Dominica currente. Deinde R. yrie eleison. C. Bellæ eleison. R. yrie eleison. P. aies nostre alia voce totum. ℟. Sed libera nos a malo. ℣. ℣. Dominus vobiscum. O remus. Collecta dies propria, post cujus conclusionem, & 9. Amen. Introducit sequentur Commemorationes Sanctorum in Kalendario, & alia sed 1ª, ut infra notatur post Vespertinam Sabbati: Post ultimam commemorationem dicitur conclusio integra, & post Dominum vobiscum. Benedicamus Dominum.

℣. Divinum auxilium maneat semper vobiscum.

℟. Et cum fratribus nostris absentibus.

℣. Fidelium animæ per misericordiam Dei requiescant in pace. Amen. Spiritus sanctus.

Quæ quidem Rubrica de Collecta dici & commemorationibus, servetur etiam in Vesperis.

28 Fer. 2. Innocent. Mm. d. m. I. C. com. 3. octav. c vio'. in V. com. ſeq. & 3. octav.

29. Fer. 3. Thomæ E. M. ſem com. 4. octav. V. à c. de ſeq. com. præc. Nat. (Ant. *Hodie intacta. ℣. Notum fecit*) & aliar. 3. octav... Vid. rubr. *ſi in craſt. S. Th. Sabb. vel Dom. non fuerit.*

30. Fer. 4. de dom. infr. Oct. Nat. ſem. com. Nat. (Ant *Gaudeamus ℣. Puer natus eſt.*) & aliar. 3. octav. V. à c. de ſeq. com. præc. Nat. (Ant. *Hodie intacta. ℣. Notum fecit.*) & aliar. 3. octav.

31. Fer. 5. Silveſtri P. C. d m ll 1. N. ex dom. infr. oct. Nat. tant. com. 4. octav. V. de ſeq. tant.

Lit. Mart. pro a. 1802. *G. maj.*

[illegible] exultemus Domino, &c.

Venite, exultemus Domino, jubilemus Deo ſalutari noſtro: præoccupemus faciem ejus in confeſſione, & in pſalmis jubilemus ei.

Venite, exultemus Domino.

Quoniam Deus magnus Dominus, & Rex magnus ſuper omnes deos: quoniam non repellet Dominus plebem ſuam, quia in manu ejus ſunt omnes fines terræ, & altitudines montium ipſe conſpicit.

Exultemus Domino.

Quoniam ipſius eſt mare, & ipſe fecit illud, & aridam fundaverunt manus ejus: venite adoremus, & procidamus ante Deum: plangamus coram Domino qui fecit nos, quia ipſe eſt Dominus Deus noſter: nos autem populus ejus, & oves paſcuæ ejus.

Venite exultemus Domino.

Hodie ſi vocem ejus audieritis, nolite obdurare corda veſtra, ſicut in exacerbatione ſecundum diem tentationis in deſerto: ubi tentaverunt me patres veſtri, probaverunt, & viderunt opera mea.

Exultemus Domino.

Quadraginta annis proximus fui generationi huic, & dixi: Semper hi errant corde: ipſi vero non cognoverunt vias meas, quibus juravi in ira mea, si introibunt in requiem meam.

Venite exultemus Domino. Gloria Patri, &c. Sicut erat, &c. Exultemus Domino. Venite, exultemus Domino.

A Tri-